

PROCEEDINGS

OF THE

SOUTHERN METHODIST CONVENTION,

HELD AT

ATHENS, TENNESSEE, JUNE 15-19, 1871.

COMPOSED OF

MINISTERIAL AND LAY DELEGATES OF THE METHODIST
EPISCOPAL CHURCH FROM THE CONFERENCES
IN THE SOUTHERN STATES.

Officers.

PRESIDENT.....REV. N. E. COBLEIGH, D. D.

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REV. O. R. FRANKLIN, Alabama Conf.
REV. L. C. MATLACK, D. D., Louisiana Conf.
REV. B. O. WATROUS, Texas Conf.

SECRETARY—REV. T. WILLARD LEWIS.

1st Assistant—REV. J. A. RUBLE. 2d Assistant—REV. C. POLLY.

3d Assistant—HON. N. A. PATTERSON.

CINCINNATI:

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PREFACE.

The idea of holding a Convention of ministers and laymen of the Methodist Episcopal Church in the South was first suggested in the office of the Methodist Advocate by Rev. J. W. LEE. The suggestion being approved by a number of friends, he soon after published a card heartily indorsed by the editor of that paper calling attention to the subject. As a result a preliminary meeting of ministers and laymen was held in Cleveland, Tennessee, when the question was considered, a Convention agreed upon, and a Committee of Arrangements appointed to fix the time, place, and order of exercises for the Convention. The Convention was held; with what success the following pages will indicate.

The Essays and Resolutions herein found, having been adopted by the Convention, constitute its official and only authoritative voice. By these it must be judged. Speeches were not adopted. Most of them were impromptu, and are here given as expressions of the judgment of the speakers and not necessarily of the Convention. There were several others which were eloquent and able and well deserving a place in this Report of Proceedings, but of which the Committee on Publication were not able to procure reports.

The Committee of Arrangements intended to bring all of the connectional interests of the Church before the Convention in essays or otherwise. It did so to general satisfaction, but it is to be regretted that the Report is so meager in relation to the cause of Sunday-schools. An essay upon this subject was expected, but the brother who was invited to write was not able to be present, and the addresses upon this cause unfortunately were not reported.

As the Convention did not employ a reporter, the Committee on Publication of Proceedings found it convenient to make liberal use of the excellent notes of Rev. A. EDWARDS, A. M., assistant editor of the North-Western Advocate. These, together with the records of the Secretary, have enabled the Committee to present a Report which, it is hoped, will be acceptable to the members of the Convention both for its fullness and correctness.

With gratitude to God for his great mercies; with hope for the future of the Methodist Episcopal Church in the Southern States, and with trust in the support of the Church in prosecuting its work in this field, this Report of Proceedings is submitted to the Church and the general public as a fair exponent of the cause. It is just to decide upon the merits of "our Southern work" by these records. If it be worthy of approval let it be commended and sustained; if it be not worthy let it suffer rebuke and languish from want of aid.

REPORT OF PROCEEDINGS.

FIRST DAY.

MORNING SESSION.

EAST TENNESSEE WESLEYAN UNIVERSITY, }
Athens, Tennessee, June 15, 1871—9 o'clock, A. M. }

THE Convention of ministers and laymen, consisting of delegates from within the several Annual Conferences of the Methodist Episcopal Church in the South, assembled in the chapel of the East Tennessee Wesleyan University in Athens, Tenn., on the 15th of June, 1871, at 9 o'clock, A. M. The Convention was called to order by Rev. J. ALBERT HYDEN. Hon. WILLIAM BOSSON, of Murfreesboro, Tenn., was elected temporary Chairman, and Rev. J. S. PETTY, temporary Secretary. Mr. Bosson took the chair and invited Rev. L. HITCHCOCK, D. D., to conduct the opening religious exercises. On motion by Rev. E. Q. FULLER, Revs. J. A. HYDEN, W. PRETTYMAN, and W. C. DAILY were appointed a committee on permanent organization. Pending the report of this committee, Rev. Dr. HITCHCOCK, in reply to repeated calls, made remarks. He said that he was glad to be present; that the Methodist Episcopal Church has a great work to do in the South; we labor, not to pull down what others have erected, but to preach the Gospel of divine and brotherly love with a peaceful rendering not given by Churches which have long been laboring in that region; he did not believe in the possibility of organic union with the Southern Methodist Church at present. "Union" is a very fine word, but the idea so expressed is at present impracticable. Among the several millions of evangelical Christians on this continent, Methodists stand in the front rank as to numbers and influence. That Methodist doctrine and spirit which have so modified creed and opinion in the North is now here on the soil to preach the good tidings of Christ for sinners and peace among men. Rev. R. S. RUST, D. D., next began remarks of congratulation to the Convention, but was interrupted by the return of the business committee with the following nomination of officers and standing committees, who were unanimously confirmed, namely:

OFFICERS.

President, N. E. COBLEIGH, D. D.

Vice-Presidents.

<i>Holston Conference,</i>	Rev. R. W. PATTY.
<i>Virginia Conference,</i>	" WILLIAM MILBURN.
<i>North Carolina Conference,</i>	" WILLIAM G. MATTON,
<i>South Carolina Conference,</i>	" A. WEBSTER, D. D.
<i>Georgia Conference,</i>	" DR. PRETTYMAN.
<i>Alabama Conference,</i>	" O. R. FRANKLIN.
<i>Mississippi Conference,</i>	" A. C. McDONALD.
<i>Louisiana Conference,</i>	" L. C. MATLACK, D. D.
<i>Texas Conference,</i>	" B. O. WATROUS.
<i>Tennessee Conference,</i>	" O. O. KNIGHT.

Secretaries.

Revs. T. WILLARD LEWIS, J. A. RUBLE, CLARK POLLY, and Hon. N. A. PATTERSON.

Committees.

On Resolutions.—Revs. J. F. SPENCE, L. C. MATLACK, J. SPILLMAN, A. C. M'DONALD, and W. F. HEMMENWAY.

On Business.—E. Q. FULLER, WILLIAM BOSSON, J. A. HYDEN, J. BRADEN, J. R. EADS, J. W. MANN, and J. H. KNOWLES.

On Delegates.—W. C. GRAVES, A. B. SMITH, and W. B. RIPPETOE.

On Music.—M. M. CALLEN.

On Rules.—WILLIAM BOSSON, J. R. EADS, and J. W. RAMSAY.

Dr. COBLEIGH, on taking the chair, made the following

ADDRESS OF WELCOME.

DEAR FATHERS AND BRETHREN,—It has been made my duty, my privilege, and my pleasure, to extend to you as members of this Convention, assurances of hearty welcome. Coming as you do from a wide and varied field of labor—from cities, from villages, and from the rural districts—from toiling amidst hardships, privations, and some of you from the midst of great perils, I welcome you in the name of its citizens to the quiet town of Athens. It will do you good to rest awhile with us, to feast your eyes upon the varied beauty which crowns our neighboring hills, ornaments their gentle slopes, and breathes a poetic inspiration through the quiet vales. It will refresh you to drink from our cooling waters and to inhale our salubrious air. We welcome you not only to these, but to our homes, our hospitalities, our sympathies, and our hearts.

In the name of the Trustees and the Faculty of the East Tennessee Wesleyan University, I welcome you to these halls. You are more than welcome here. We are right glad to see you and have you look upon us in our place of toil, to see where we live, what we are doing, how much has been accomplished, and what the signs of future promise are. We are happy to take you by the hand, to give and receive in turn the old Methodist grip, to look into your faces, catch your smile of approbation, and hear your cheering voices.

I welcome you to the deliberations of this our first Methodist Convention of preachers and laymen in the great South. You are here for no political or mere partisan purposes. Your object is not sectarian; it is less denominational even than evangelical and Christian. You will rise above all rivalries and jealousies into the atmosphere of a pure catholicity, and consider most earnestly how as devoted servants of the Master, we as Methodists scattered throughout the South may best and most effectually promote the cause of Christ in the enlightenment and salvation of men. To such deliberations, in this quiet retreat, among these intelligent and hospitable people, I am thrice glad to welcome you; I welcome you as men of prayer, men of faith, men of God, who have long since learned whence true wisdom is obtained, and where our sufficiency of spiritual strength may be found. Believing firmly in God, trusting implicitly in Christ, and relying always for support and guidance on the Holy Ghost, your coming hither will not, can not be in vain. May the God of our fathers, the great Head of the Church, be eminently with you, and bless you in all your deliberations among us, and in all your intercourse with us and with one another!

Dr. MATLACK then moved the appointment of a committee to prepare a memorial to the General Conference of 1872, setting forth the position, needs, and prospects of our Southern work. The motion was approved and the following ministers and laymen were appointed: Revs. L. C. MATLACK, E. Q. FULLER, N. E. COBLEIGH, J. BRADEN, T. W. LEWIS, A. C. M'DONALD, WM. MILBURN, B. O. WATROUS, W. G. MATTON, O. R. FRANKLIN, and G. E. STROBRIDGE. At a subsequent hour the lay members of the committee were named, as follows: WILLIAM BOSSON, J. W. RAMSAY, WILLIAM HOUSTON, N. A. PATTERSON, H. PRESSNELL, S. P. ANGELL, M. L. PHILLIPS, PERCIVAL C. WILSON, M. W. BROYLES, JAMES PATTERSON, and J. T. AMBROSE.

The following Rules of Order, reported by the committee, were adopted by the Convention, namely:

RULES OF ORDER.

- I. Meetings of the Convention to open with devotional exercises.
- II. Reading the Minutes.
- III. Reports of Committees.
- IV. Hearing and referring Resolutions.
- V. Essays and discussions—the essayist to be limited to twenty minutes, and speeches or essays to be limited to ten minutes each.
- VI. No member shall speak twice upon the same subject till others desiring to speak shall have spoken.
- VII. Parliamentary rules of order shall govern the proceedings of the Convention.

Rev. E. Q. FULLER, D. D., then read the first essay on

**THE RELATIONS OF THE EAST TENNESSEE WESLEYAN UNIVERSITY
TO THE PROSPERITY OF OUR WORK IN THE SOUTH.**

THE relations of the East Tennessee Wesleyan University to the prosperity of our work in the South, are various, intimate, and far-reaching. It is scarcely saying too much to compare it, in its particular field, to the sun in the solar system, calculated to give unity, vitality, light, warmth, and character to our efforts.

The Biblical and higher departments of this institution, or their equivalents somewhere within our bounds, are necessary to our success in the South. As no other parallel institution is now in operation among us, this assumption is made in behalf of this University. We must have ministers. Many of them ought to be directly of the people whom they serve. Some of them should have the advantages of thorough culture. The supply may be furnished in part by transfers from the North, but this source can not be depended upon to meet the ever-increasing demand. The rights of the Bishops to transfer, and of men who have been transferred, are always to be maintained, because it is often desirable for ministers to remove from one Conference to another, and to the interest of the Church to interchange pastors freely between different sections of the country. This tends to unify, and stimulate both preachers and people in thought and spiritual activity, but no portion of the work can be permanently or chiefly supplied in that way. It is the divine and natural order that pastors should be mainly of the people to whom they minister. Common interests, sympathies, memories, and modes of thought between pastor and people all help to give him fitness for his work and efficiency in its performance. The mass of men are local in their views and feelings, and one of a clan or community has more ready access to its members than a stranger. It is a great advantage to a true minister to be able to say of him, "He was raised here, we have known him from childhood." These points are among the best of recommendations for a preacher of the Gospel. When youth has been virtuous and life spotless, these facts add immeasurably to the force of ministerial character. We need such men in all of our Conferences, and should ever seek to increase the number. Our pulpits must generally be filled by them, and our districts chiefly under their care. We now have many of this class, but want more. This end is to be sought not as an encouragement to sectional pride or to perpetuate any tendency toward prejudice against transfers or strangers, but because a liberal home supply is best for the Church, and only this will be adequate to the demand. To reach the people one must be in full sympathy with them and acquainted with their wants and peculiarities; must go where they are in thought as well as in person.

Further, to invite talent from abroad is one of the surest methods of arousing and energizing that which is at home. This tendency is happily illustrated in the Rock River Conference during the last twenty years. The wonderful growth of Chicago caused large drafts upon the ministerial talent of the Church. Transfers were welcomed with the cordiality of brethren, and institutions of learning were established, and the results of liberal ideas there have been such as might have been expected, and are seen in the drawing of numbers of our ablest ministers to that locality, and in developing equal ability on the ground.

To-day the young men of Rock River Conference, graduates of its institutions of learning, are scattered over the East and West, North and South. They are found all along the line from New York to San Francisco, and from St. Paul to New Orleans. That Conference has given the pulpit of the North-West the clearest and strongest thinker of any denomination, and while some of its best places are occupied by transfers, at this time there are, probably, more ministers in first-class city appointments and in official positions in the Church from Rock River than from any other Conference in the connection. God and the school-house have jointly produced these results. Providence and the Biblical Institute have made Rock River the Keystone Conference of North-Western Methodism. A like office for the South is now in the power of this school, and it or some other institution of learning must respond favorably and effectively to these demands of the times. It can not, however, do this by repelling those who would come to our aid (of which there is no fear, there being no tendency in that direction), but by uniting with Conferences and Churches in calling the best talent of the denomination to the South, and then with its aid and by the stimulant thus afforded, outdoing even this with home material. Better material need not be asked for than that found in these halls. If the pulpit of the Methodist Episcopal Church in the South is to permanently stand equal to or above all others, here is the ladder on which it is to climb. It can not afford to be inferior to any. If we were content to be so our fathers in Israel and our brothers in other fields would justly be ashamed of us. The Church must have in the future, as in the present, at least a few ministers of the first order of talent and of high culture in the South. Here, in this University, is the quarry whence they are to be digged and the studio where they may be polished.

It is clear that, as has already been assumed, at least some of our preachers must have the advantages of thorough training. The greater number of them, as in the past, will necessarily be taken from the academy and the public school, from the shop and the farm, as God may call them, with such preparations for the ministry as they may have been able to make under the circumstances; but with these must also go forth those whose opportunities have been greater, and whose acquaintances with men and things are more general. Is not Paul as much needed as Apollos in the great work to which we are called? The defender of the faith, the author and the teacher, will ever fill places of importance in the Church. Generally these arise from among those who have been trained in school. We can not transfer a few "leading minds" to fill the places of honor in our Southern work and make up the rank and file of our ministry from the South. Any attempt to do so would be unwise and unfortunate. As the men of the present pass away their places must be filled by others equally qualified, equally at home among the people, and equally in the confidence and affections of the Church. Does any one ask whence these are to come? The answer can only be, Mostly from these halls. The future of our cause among the whites will be largely in the hands of the alumni of this University. The men of mark, of power, to fill the high places of our Zion in the South are here being prepared for their life-work. Women will arise from the classes of this institution who will impress Conferences and States.

The Church demands the aid of educated laymen and educated women scarcely less than that of educated ministers. They are needed not only for writers, teachers, and the learned professions, but also for the Sunday-school, in commercial circles, in the arts and agriculture. It needs strong men and women who love to make money for Christ, and who carry the purity and love of Christ into all the departments and activities of life. Educated and holy men and women are always at a premium in the social sphere, and the Christian's parlor should be scarcely less potent in promoting truth, refinement, and godliness than the class-room or the Sunday-school. More than any other one agency the University may give tone and character as well as force to our work in the South by providing those who shall fill these places and meet these responsibilities. The broad views and liberal opinions here imbibed by students will, in time, be felt through all our borders. The leading men, in the ministry and laity, and women in public life and the home circle of our Southern Methodism,

will be what the University shall make them, and this Methodism must be such as these shall fashion it. None who have attended the examinations and commencement here during the past week can doubt that under the present administration the University is doing a grand work for God, for humanity, and for the Church.

This suggestion leads to the reflection that men are naturally selfish, sectional, and bigoted; and that while this characteristic may be made available in reaching them for good, it is to be overcome or modified by the better. Men are to be raised out of their native weakness and folly and led to adopt broad ideas, and are to be developed into a real manhood. This result is the object of Christian culture. Students will gather here from surrounding States. Virginia and Georgia, Carolina and Texas, with all intervening lands, may, in time, be represented among the patrons of this school. The ideas, preferences, and prejudices of various localities will here often clash, and to no little extent correct each other, and thus serve to harmonize the sentiments of our people. The influence of Tennessee will reach, through the University, beyond the Cumberland and Blue Ridge, and the thoughts of its people, by the same means, flow further and spread wider than the waters of its magnificent river, thus aiding to blend us into a common brotherhood in this respect. This institution has a grand mission peculiar to itself, and that can not be accomplished so well by any other agency.

A University is cosmopolitan in the truest sense. Ancient and modern art, and the lore of ages there come within the field of observation and inquiry. The whole race of mankind, the world of study and experience, are compared by the range of thought pertaining to it. This broad scope of investigation is calculated to raise one out of the pigmy self of the natural man, the mere childhood, into the maturer, greater, stronger self of true manhood. It takes the youth from the narrow valley measured by a league, and places him, a man, upon the mountain where kingdoms spread before his vision. The specific for bigotry is to be found as much in brains as in charity. If we are willing that our Methodism should be circumscribed, narrow-minded, contentious, and angular, we have only to leave it without development, shut up within a crust of denominational prejudice, like a snail in its shell, and it will become so by natural process. A thorn needs no pruning. But if we would raise it above such dwarfishness and imbecility, and make it more and more a power in the earth, a power that shall aid in molding men into angels, in transforming States into Edens, and that shall make hell tremble, we must avail ourselves of the aid of the University in training the cadets of the Lord's host. The Davids and Daniels, the Pauls and Wesleys of the Church are raised in its schools. In them they usually catch the inspiration of their missions; there they receive the armor and the weapons of the warfare of Israel; there they drink of the cup of the Nazarite, like Sampson, and of the fountains of knowledge and wisdom, and grow the seven locks of the strong one, and go forth thence *men* prepared to face and foil the Goliaths of error, or to scatter the ranks of the Philistines. The University is both the Military Academy and the fortress of the Church.

These relations of the University to us as such a helper, no less than the "Cherishing Mother" of our cause and the sun in our heavens, suggest counter relations involving obligations on our part to that. If we would realize all from it that has been herein indicated, we must treat it as the queen of the hive, feed it freely with the best of the bread.

It is the duty of our ministry and people to pray for the Divine blessing upon the University. Many of the most marked and influential revivals of religion in modern times have occurred in connection with literary institutions of the various Christian denominations. This is fruit to be expected from them. The religious and social influence of such an institution under the care of earnest Christian men and women may generally lead to these blessed results. The opportunities of the President and Professor to win souls to Christ are hardly second to those of the pastor. Theirs is "regular work" in a proper sense of this Methodistic expression, the work of saving souls from ignorance, sin, and perdition. In the University should be a perpetual Pentecost. Term after term, and year after

year the revival flames should blaze upon teachers and students; but to kindle and feed them the Church must unite with the Divine Spirit. The prayers and efforts of the Church and faculty should be to it as was the flame to the bush seen by Moses, filling and surrounding it constantly with religious light and heat, and sending forth its members aglow with the love and life of the Gospel. The Church may make its Universities like perpetual camp-meetings, not only cultivating intellect and morals, but also giving through grace spiritual life to the dead. Do we pray for ours as we should?

A mill can not grind without grain. The hopper of this University should always be kept full. Its students come from the homes of the people in town and country, from rich and poor. It is a duty, growing out of the relation of pastor to the flock, of all our preachers to "dun," as they say in trade, in its behalf. At the fireside, in the Sunday-school and pulpit, they should encourage the sons and daughters of those who attend their ministrations to strive for the highest attainments within their reach, to "covet earnestly the best gifts," making the first place in the graduating class of the University the standard of their preparations for the duties of life. These are agents who can fill its halls with patronage. Have we been faithful to Christ and the Church, or even to our personal and beloved friends, as the ministers of Jesus, in this thing?

Schools cost money. These teachers need bread. All delight to see them neatly clad and in homes tasteful and inviting. Their positions as teachers require that they be able to command the elegancies as well as the comforts of life. They mold the students under them after their own moral, intellectual, and social likeness, and often the poor man struggles hard that he may send his sons and daughters here to acquire the taste and refinement, as well as mental culture, which he can not give, but which these halls and these homes must furnish though it does cost money to enable them to do so. The half-starved ox wiggles along the furrow slowly, making but a scratch with the scooter, while his well-fed comrade in toil goes straight and strong across the field stirring the soil to its depths. So, to get the full strength of a professor, feed him well. In other words, give him a good salary, with the expectation that he will use it in his calling in a Christian way. A recent writer has said that preachers need more beefsteak. He was no doubt correct in this conclusion, and might, with great propriety, have added teachers in Church schools to the hungry crowd. An increase of salary to a worthy teacher usually manifests itself in added efficiency in a multitude of ways. Larger and better buildings are called for here now, together with additions to library, and apparatus, and endowment. All should give to these noble purposes as they are able, the many in small sums and the rich of their thousands. A University should not contemplate its final expenditures and investments at less than half a million of dollars. Good schools cost largely, but they pay back heavy dividends in intellect and morals. Prayers, students, money! all should constantly flow in upon a University like the waters of the river of life, and with copious refreshings from these sources ours may expand to its full proportions and flourish through the ages.

This essay contemplates but one institution of its particular class at present in the South. Seminaries and academies may properly be established in all of our Conferences, but of Universities we have enough to meet existing demands. Let us unite all of our patronizing force in making this what we so much need now, and enable it to accomplish well that special service which no other institution can do; and as the sun in the heavens shines on all, so may the East Tennessee Wesleyan University bless all of our Conferences with its light, and beam with ever-increasing brightness till the day-dawn of the millennium, and only cease its sublime work when there are no more ignorant to be educated or sinful to be saved.

The discourse that followed was introduced by Hon. N. A. PATTERSON. He said:

In attempting to walk for a few short minutes in a field opened up by the able essay just read, I can expect to accomplish but little. Indeed, to attempt more than a very little would be worse than an error. It would be a blunder; for the ground has already been most ably and fully occupied.

Perhaps I may be able to explore some of the wayside creeks and inlets of thought that make up the overlooked margin of the general field. If successful in this I will feel gratified, as it often happens that things low in stature and little in bulk are great in deed and in consequence.

By the way, it is sometimes not only wise, but a great joy to leave the bosom of the great ocean and coast along by the mouths of the small streams hugged by the projecting arms of solid ground. It is a good place to find fresh water. I commence by placing critical emphasis on the pronoun used in stating the question: "The relation of the East Tennessee Wesleyan University to the prosperity of *our* work in the South." It is expected, of course, that a popular institution of learning under the auspices of a religious denomination, will result largely to the advantage of that particular denomination. It will be to it a great and valued auxiliary. It operates as a grand material feeding agency. It is as an opened and rapidly developing quarry supplying valuable stones for the active builder's use. It is as the gathering together and preparation of the forest timbers, rendering easy the beautifying transformation by the hands of the architect and artist. But looking to the influence of this University in that light, and in that direction, is it to be alone promotive of the prosperity of the Methodist Episcopal Church? Certainly not. Its trustees, faculty, and friends expect more of it. They planned it for more, and they intend that it shall be more. I speak not beyond the strict pale of truth when I assert that this University, in addition to its nominal claim, may be also defined as a Baptist, Episcopal, and Presbyterian *means of grace*. Indeed, I will say more; it has for its object the promotion of the cause and interests not only of every orthodox religious denomination of the country, but the advancement also of all benevolent, moral, and social institutions, organizations, and interests that propose to make society better, wiser, and more truly noble. Let us say further, that I am not content alone to restrict or view its field of operative influence as confined to the Southern and Central States. Rather I would look to the entire country as a field. Organized as it is on a high and liberal grade, and conducted with its present large and efficient ability, its power for good will be felt all over the land, and its moral touches will awaken responses in other lands aside from this of "unfenced villages."

Following this assertion, it will be appropriate to inquire what its abilities are. What are its objects? What does it propose to do? and what has it the power to perform?

A short time since, in looking over some *old* papers and some *new* ones, I happened to find a statement of the objects and purposes of this University, and of more than a *hundred and one* of them. I will refer to some eight or ten; you can examine the residue at your leisure.

✧ The first one I state is, To construct new and first-class railroads all over the country, and straighten and correct the grade of our present old, crooked, and unsafe ones. Second. To devise and construct an extensive system of inland canals, so as to bring our remote mountain-skirted borders in close and valuable company with our great channels of trade and commerce, by means of efficient slackwater navigation. Third. To improve our plans of locomotive engineering, so as to increase the speed of transportation and travel, and diminish the present imminent danger to life and limb. Fourth. To build up such a system of manufactures throughout the South and central territory that every article and fabric found in our dry goods, hardware, and notion stores may be formed and fashioned at the door of the purchaser. Fifth. To whiten the land with beautiful and thrifty villages, and lift from all our great centers and crossings grand and imposing cities. Sixth. To organize such a system of smelting and blasting furnaces, that our deep and sleeping wealth may be aroused, lifted from its beds of rust, and piled up in shining blocks and rolled out in bars, rods, and sheets of actual lucrative value. Seventh. To dredge the mud from the mouths of our large rivers, and blast the rocky shoals from our smaller ones, so as to double our inland navigation, and more than quadruple its value. Eighth. To construct houses of religious worship and halls dedicated to learning and the finer arts, that, as monuments, they may stand as a vast multiplication of honored tributes to the purity of heart, wisdom of head, and skilled hands of the people living and to live in the

closing decades of the nineteenth century. Ninth. To devise ways and means to cure the sick with little medicine, and cause those that are well to continue healthy and be happy. Tenth. To make heaven happier and better by adding to the material to its joys, and diminish the torturing severities of hell by extracting, in advance, many of its painful stings.

Is it true that this University, among its numerous objects, has these designs? I answer, it is strictly true. Why and how is it so?

It is this: Refined, thorough, and liberal education adds a thousand per cent. to the personal value of the man or woman; and if the high molding and sanctifying power of Christianity be added, the already enhanced value is increased more than ten thousand-fold.

The surest way to build up a country, to develop its resources, expand its wealth, and fill it with living strength, is to educate its people; and that its prosperity may be lasting, its strength all-powerful, and its wealth free from corrosion, as the head is supplied with knowledge let the heart grow full of goodness. It is almost an act of inexcusable wrong to discriminate so far as to instruct that very *little part* of the soul, which, acting out through the corporal senses, we call the mind, and totally neglect that fullness and greatness of soul that fills the heart. Yet, this exceeding folly is popular throughout the land. I happen just now to see the face of a Christian minister who, while on a visit to Philadelphia, started to visit Girard College, but was stopped by learning that a clause in the will of the founder forbid any minister of the Gospel to enter the inclosure of that very cold literary ground. In order to shut out sectarianism, I presume that Christ is excluded. I am led to suppose that no prayers are offered in that College. Unfortunately, the Girard is not alone. In too many of our colleges of high popular grades, if Christianity be there, it is only coldly and formally so. The result is, that with much of our popular learning there is a dangerous—a fearful measure of infidelity.

But it is not so here. These halls have been dedicated to God. Here are the altars of prayer as well as the seats of learning. Here, as the student is instructed in the sciences, he learns the value of godliness. As his head is made wise, his heart receives the touches of brotherly kindness and charity; and, as his mind is led out in literary fields, his aspirations are made holy and lifted upward, and his tongue made to speak the praises of God.

Did you ever look upon heaven resting on the bosom of the sunset? Were your eyes ever so chained to the golden clouds of the evening's "Great West" as to cause your heart to swell up with a peculiar joy, and your very soul to drink inspiration from God's pure light as it drifted back through the billows of gold, tinging and ornamenting the eyebrows of departing day? I know you have. Few, indeed, are the panoramas spread out before the human vision so grand, and combining so much of heaven, for it is at heaven's door. Those billowy clouds of glory are but foretaste views of a greater and a brighter heaven, and are designed to lift the soul in devotional praise to that Being who said "Let there be light," and the heavens with it flamed.

I refer to, and would gladly dwell on these oceans of evening glory for a very special purpose; and to make this purpose fully known, I must ask you to look again toward the sunset; but look later. Look when Night, pressing forward, spreads over those bright clouds a veil of funereal darkness. Look when Day has retired, carrying with it all its gleaming sheets of golden light, and Night—"sable goddess"—takes her place upon the throne. There, indeed, are the same clouds; but, O, how changed! Now they are dark, cheerless, and dreary. Their golden colors have been rusted and frozen away; they have been robbed of their bright apparel, and sit bowed under the weight of the habiliments of mourning. Seeing their present gloom, and remembering their departed glory, the feelings of our heart bid the flow of tears of sorrow.

Great, indeed, as is the contrast, yet it is less than that which exists between cold and formal scientific learning, and that same measure of knowledge sanctified and ennobled by Christianity. Learning—simply learning—is as the clouds veiled in darkness and drifting gloomily with the solitudes of night; but learning, sanctified and enlightened, and warmed by Christianity, is as the glorious

golden cloud, reflecting heaven to the eye, touching the heart with the warmth of charity, and giving to the soul an inspiration that lifts it up to God.

I point to this University, in its organization and conduct, as giving instruction which thus educates. It happily unites with scientific learning those high moral and religious influences which make the world better by aiding the Church in the performance of its great and holy mission; which gives to society that active growing vitality that expands it in fields of wide usefulness, and which builds up around our political and social organizations protecting walls that insure security and enduring prosperity. This being so, it is a duty which the Church and the general public owe, not so much to the University as to themselves and to posterity, to build it up to still greater proportions of effective strength, and clothe it with still a wider power of salutary influence.

Let me ask: Is there in the breast of any one a feeling of opposition to such fostering growth of the East Tennessee Wesleyan University for the *estimated* reason that it would grow up as an overshadowing rival of other colleges and schools of high grade?

If so, I would say to such, your error is inexcusable, being at variance with the clearest teachings of the most practical common sense.

Colleges of learning, if properly organized and conducted, are like great iron manufacturing establishments—a number of them grow up better in concert than does one alone; or, the successful growth of one invites to a lucrative existence a large number of others. A single establishment may, indeed, grow up alone; but it is at the cost of large expenditures of capital and laborious toil, from the fact that, single-handed, it must explore its way to a successful market; but a large number lifting themselves in contemporaneous concert, make a Pittsburg of executive power and producing wealth. The center of market is drawn to and made their center; and thence outward, are radiating easy lines to the doors of consuming millions.

It is just so with institutions of learning. Building up the first of high commanding grade is generally a labor not ordinary; but the spirit and energy that would build up many in concert would create *the one* and *the others too*, with only the same, or even less, toil.

Building up one great college of learning is a sure omen of others coming. One great fire produces, not only other great ones by the immediate force of its heat, but its drifting clouds of sparks touch into existence many additional smaller ones.

Then, in conclusion, let me say, build this University up still higher. It is to the interest of all to do so who seek the promotion of the great social, moral, and religious good. Open up wider and longer the roads and avenues of its outgoing power for good. Strengthen its walls; add vigorous and enduring power to its supporting columns, and make higher its already commanding altitude, that it may stand as a noble monument. It will even bless by its gracious shadows, as well as by the light of its Christian learning.

Dr. RUST indorsed the leading idea of Dr. FULLER's essay—transfers to begin the work and educated home material for the after work.

Rev. J. H. KNOWLES said that all ministers ought to scan the ranks of young converts, and when it is suspected that any young man is even thinking about the ministry as his future work, to give counsel and then direct his attention to this University. He urged upon the Convention a more liberal support of the Faculty of the University; that the institution ought to be furnished with the modern appliances for scientific study, and that the Agent of the University must be encouraged by the ministry in the work of endowment.

AFTERNOON SESSION.

Discussion of Dr. FULLER's essay was resumed. Dr. MATLACK said that it was his profound conviction that it was all nonsense to try to have a college or university in every one of our Southern Conferences. In several of these Conferences the great bulk of the membership is made up of house-servants and plantation-hands. This fact is no possible discredit to any parties concerned,

but it must be bravely taken into the account when estimating the necessities of the South in the matter of higher education. He was in favor of one university for the South.

Dr. HITCHCOCK said that he liked the plan of having a school where young men can obtain some instruction in theology, and that he was glad that this future want is to be provided for. He warmly indorsed the idea of one university for the South.

A. C. M'DONALD said that we already have the East Tennessee University, Thomson University in Louisiana, Claflin University at Orangeburg, South Carolina, and others; that Mississippi Methodism intends to center its educational efforts at Holly Springs, Miss., and that they will not give their aid and indorsement to an institution (if such is the intention here) that makes any distinction in regard to the color of pupils.

A. B. SMITH said that we want institutions for each—this one in East Tennessee for whites; and that at Holly Springs, and others, for colored pupils. He approved the essay.

J. R. EADS remarked that taste would regulate that whole question of patronage, and that we need not speak or write the words, "no whites," or "no colored." Neither class is excluded from any of our institutions.

J. F. SPENCE said that Bishop Clark once said to him that he wanted to see this institution at Athens the one for its work in the South. He (SPENCE) wanted it to be so sustained that it will be able to compete with Southern Methodist literary institutions in the education of white young men and women.

Dr. PRETTYMAN said: We are here to discuss our plans, and so let us go down into them. These things may adjust themselves in the next century, but we want some present benefit during our life-time. These questions are very full of embarrassment, but let us canvass them and obtain the very best plans possible. We are on the right basis—let us go ahead and build up a strong University here; hold what we have and do better when we can.

Dr. COBLEIGH said: It was hoped that these points would not be sprung upon the Convention; we can not settle them, so let us drop them.

A. C. M'DONALD then said that he was induced to suggest the question only because he and his Mississippi brethren were urged to center all things upon this University in Tennessee.

A. WEBSTER said that he hoped reference to the exclusive education of whites would be stricken out of Dr. FULLER's essay.

Dr. FULLER replied that we want an institution, and that it must be of a certain character to meet confessed wants among the people. In the effort to avoid saying some things that we mean, we are in danger of being compelled to say some other things which we do not mean to say. The colored people already have several schools, and the whites have but this one with a theological department. Both the colored and the whites understand that this school is patronized by whites, and neither race wishes to have it otherwise. We are trying to put this school on a firm foundation for its future work. Now, then, let us do this; say just what we mean and leave results to the future. As it is supported wholly by the whites, why not state the fact? The Church has done much for the colored people of the South—why not now do something for the white population? Besides, have not our twenty thousand white members in East Tennessee a right to aid themselves in this way? So long as no whites are excluded from our colored schools, and the colored are not excluded from the white schools, why object to the statement of the simple facts in the case? The essayist asks our white people to unite in building up a strong theological department here. In the nature of things it would be for the whites. Then let us say so, and rally around it and make it worthy of the Church.

After further discussion, Dr. FULLER was granted leave to modify his essay by striking out the following words: "It is the only institution of learning which we have in the South for the *special* training of candidates of the white race for the ministry. Here only are we prepared to offer instruction to theological students of our race on generally acceptable terms."

These sentences were stricken out, and the essay was adopted.

No one entertained the idea of interfering with, or changing the character of the institution. On the contrary, all desired to make it the rallying point of our white work in the South; but though the essay embodied the essential truth in the case, a majority of the Convention thought it best not to use the terms "white" and "colored" in this connection. All were agreed in theory and in principle, and at the same time were ready to take matters as they now are, to work to the best advantage of all parties, and leave remote issues in the Divine hand. The question discussed was that of the propriety of the use of the terms referred to. At first there were evidently some misapprehensions among the brethren, but these were corrected, and harmony and good feeling prevailed. It was stated that white students were in attendance at Holly Springs and Orangeburg, and though they were not in the *theological* department, Dr. FULLER very cheerfully modified his essay as above.

Dr. L. C. MATLACK read the second essay, on

THE RELATION OF THE CHURCH TO MORAL REFORMS.

"MORAL REFORMS" embrace all the movements of philanthropists which aim at improving both the moral and material interests of mankind, such as the anti-slavery movement of the past thirty years, the anti-gambling societies, the temperance movement, the peace movement.

Forty years ago, societies formed for suppressing licentiousness were exclusively designated as "Moral Reform Societies." All efforts for correcting the great social evil and for promoting the observance of the command, *Thou shalt not commit adultery*, are most emphatically moral reforms. They are included in this discussion. Other reforms there are which aim at improving the material interests of mankind, but do not involve directly any question of morals—such as a homestead law, the eight or ten hour system, universal suffrage. These are excluded from the present discussion for obvious reasons just indicated.

With this definition, the question involved takes another form. What has the Church to do with oppression? with fraud? with intemperance? with war? with adultery? Nor is there any occasion to argue that the same question may be even more directly put, thus: What has the Church to do with sin? And when thus reduced to its simple essence, the only remaining question is one of astonishment, as to why any body should ask such a question at all. For, it is perfectly logical to assume, that if the Church has nothing to do with moral reforms it has nothing whatever to do in this immoral world.

This analysis of the subject-matter may seem to dispose of the question and foreclose all further discussion. But there yet remains to be accounted for a remarkable fact in Church history, which demands a careful and thorough examination. And that fact is, that for many years, in all denominations, leading ministers in America denied outright that the Church had any thing to do with moral reforms. Where the custom of repairing the machinery of cotton mills on the Sabbath prevailed, there were ministers who preached the Gospel and let Sabbath-breaking alone. Where Christian (?) distillers poured out an unbroken stream of whisky "every day and Sunday too," ministers preached the Gospel and let temperance alone. Where Christian (?) slaveholders bought and sold and beat and bred human chattels, ministers preached the Gospel and let slavery alone. And even now how vast is the majority of ministers who preach the Gospel every-where and let adultery alone!

This let-alone policy let loose on society legions of devils, who preyed upon the vitals of manhood, and did largely people hell with victims, whom cowardly priests lost without a struggle. Not so did Jesus, however, even when devils prayed, "Let us alone." The dumb devil, under whose inspiration sin is unrebuked when it should be anathematized in thunder tones; the violent proslavery devil, that would tear, and foam, and bruise men; and the unclean devil of adultery, that would burn men in the infernal fires of passion, or drown them in the foul streams of licentious pollution—all shrank away abashed from the purity of his presence, or fled shouting in agony to the lowest place in hell.

But all this striking contrast of action between our model Christ and his modern followers was the necessary result of misapprehending a fundamental principle on the part of modern religious teachers. They overlooked the exact mission of the Church. They mistook the material interests, organic perpetuity, and numerical strength of their denomination for the actual body of Christ. To secure and retain these required prudential regulations and conservative resolutions, and, furthermore, to justify this masterly inactivity in the moral battlefield, prominence was given to the spiritual interests of men. These must be looked after first, foremost, and always. They seemed to be "determined to know nothing among men" that had any relation to this world. To get ready for the next world after a fashion, and to get out of this, was the great end of life. And so Christianity was assumed to be only a spiritual doctrine. Religion was believed to be only a spiritual experience. The mission of the Church was made to be only a spiritual mission. In other words, it had to do with the souls of men only.

For this reason, church houses, they said, must not be desecrated by the unspiritual lecture on temperance, or human freedom. For this reason, a ministerial lecturer on these subjects was stigmatized as leaving or neglecting the regular work. Attendance upon conventions for promoting these reforms was voted unclerical, if not insubordinate and contumacious.

To all this it may be said, That is past. A different state of things exists now. Yes, that is true; but did we, as Churches or as a nation, correct ourselves? and did not God descend upon our mount in fire, with thunders and lightnings, and the voice of a trumpet sounding louder and louder as the furnace smoke of battle covered the land? Alas! we have no merit of our own to plead!

And was not that awful harvest of wrath the legitimate fruit of bad seed sown by our own hands? And is not some of that same seed saved? To prevent its being used on any portion of American Methodist soil, this detail is submitted relating to the past quarter of a century. It is also a proper preliminary to the statement of a series of propositions which will conclude this paper.

1. The Christian Church is a human organization of Divine appointment for the preservation of truth, for the development of character, for the unification of mankind, and for the ultimate exhibition on earth of a race of beings entirely recovered from all the consequences of sin upon both body and soul.

2. The mission of the Church, therefore, embraces the personal, spiritual, and physical condition, the social family relation, the public civil responsibility, as well as the future eternal welfare of men.

3. And whatever the Bible plainly prohibits or commands must be enforced by the Discipline of the Church, as conditions and tests of Christian fellowship, or the Church must fall short of its glorious mission as "the pillar of truth," "the salt of the earth," "the light of the world."

4. The conclusion is inevitable that the relation of the Church to moral reforms, is that of a divinely appointed general agency of reform, which must ultimately cover all the field now occupied by every specific moral reform. Then will cease forever the reproach of to-day and of the past, that Church membership may be retained by men whose low grade of morals excludes them from temperance orders, from anti-slavery societies, from boards of trade and chambers of commerce. And for that good time coming let us devoutly watch, and pray, and work.

W. PRETTYMAN, in discussion of the essay, said that the Church has compromised with sin. She must be pure.

J. A. HYDEN added that when people feel that they will not hear the plain truth from the pulpit, the pulpit will soon have reason to fear the people.

J. T. WOODHEAD asked just how the Church is to do the work.

J. J. MANKER alluded to abuses that have crept into politics, and said that ministers must both rebuke this from the pulpit, and urge the people to attend primary elections.

J. H. KNOWLES suggested that these principles of purity must be instilled into the youthful mind by pure home influences and Sunday-school instruction. Further remarks were made by Messrs. RIPPETOE, SMITH, and HYDEN, and the essay was adopted.

Rev. T. WILLARD LEWIS read the third essay, on

MINISTERIAL SUPPORT.

THE temporal support of the Christian ministry bears about the same relation to the spiritual interests of the Church as the body does to the soul. The one is material and the other is spiritual; but they are equally essential to each other so far as our *earth* life is concerned.

The doctrine is thus stated in the New Testament: "Even so has God *ordained*, that they who *preach* the Gospel should *live* of the Gospel." "If we have sown unto you *spiritual* things, is it a great thing if we shall reap of you *carneal* things?" "Let him that is taught in the word communicate to him that teacheth in *all good* things." "Let the elders that rule *well* be counted worthy of all in honor, *especially* they who labor in word and doctrine; for it is written, Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his hire."

Such a minister as is here referred to must be truly called of God, as was Aaron and Paul, and anointed by the Holy Ghost and with power. He must then devote himself *wholly* to the pastorate under the order and Discipline of the Church.

— He must, in the language of his ordination vow, "be diligent in prayer and the study of the Holy Scriptures, and in such other studies as help to a knowledge of the same." He is bound as by an oath, to give his *whole time*, talent, and strength to preaching and preparing for the same, and the *solemn* and *arduous* duties that pertain to the *pastoral* work.

This description does not fully apply to that large and useful class of men designated "local preachers." They are privileged to engage in lawful worldly employments for a livelihood, and they usually preach as opportunity offers, without fee or reward. But those who enter our Annual Conferences pledge themselves to devote their whole time to study, preaching, and the pastoral work, and the Church, for this service, guarantees to them and their families a *support*, and the Discipline makes it the duty of each quarterly conference to *estimate* the amount and the stewards to raise it by such means as they may judge best.

We can not see how the letter of the Discipline on this subject could be improved, and we believe it works well in the Northern States, as the preachers, almost without exception, receive their full estimate. But in our Southern Conferences it is quite different; the rule is scarcely worked at all. In some sections this, together with the poverty of the people, causes a lamentable deficiency in ministerial support generally through the Southern work, and is for the present becoming more and more embarrassing by the enlargement of our borders, by pushing "into the regions beyond." One of the vital questions, therefore, for us to consider at this Convention is: How can this embarrassment be remedied? We reply, first, that special and continuous efforts must be made to enlighten the people and correct existing errors and habits on this question. Laymen and editors must write stirring articles on this subject. Bishops must make it a special topic of address at our Annual Conferences. Presiding elders must preach on it to the gathered multitudes at camp-meetings, and at every quarterly-meeting on their districts, and wake up the official members of the Church to the Christian duty of generous and systematic *praying*. Let him take for his text, "The laborer is *worthy* of his *hire*," and "God hath *ordained* that they who *preach* the Gospel should live of the Gospel," and that every *true* Methodist believes in this *Divine ordination*. The presiding elder is the "*people's man*," and he can speak plainly and pointedly on this subject without embarrassment. From his peculiar relation to the pastors and their flocks, no class of men in our Church can do more to set the people right and bring about a reform on this subject. Preachers feel a natural delicacy in addressing the congregations whom they serve on raising their salary. He knows and feels (if he is a *faithful* minister) that it is not of *grace*, but of *debt*, just as much so as his obligation to the merchant or physician, and to withhold the *one* is as much a *sin* as to withhold the other.

We have a class of officers in every circuit and station known as "stewards," whose special *business* it is to raise the preacher's "*estimate*," and the Discipline

requires that they should be *men* (and it ought to add, or *women*) of solid piety, who both know and love Methodist doctrines and usages, and of good business talents and influence

Now these stewards really manage the commissariat of the Army of Methodism. If they are *penurious* and inefficient, they can not see why it should cost a preacher more to support his family, his company, calls for charity, and replenishing his library, than it does the mechanic or day-laborer to provide for his household! Then the sons of Levi will faint for lack of supplies. But if they are generous themselves and prompt in the duties of their office, I believe the people would respond, so that in our smallest and poorest circuits the preachers would not be left to suffer actual want. The stewards, at the beginning of each Conference year, should adopt a plan of systematic paying by the people for the support of the pastor. The boxes or bags designed for "blind giving," can not be relied upon to meet this demand. In pure deeds of charity, like giving to a beggar, you may "not let the right hand know what the left hand doeth." But in paying our just debts this rule does not apply. Would a doctor or a merchant hang a bag by the door for patients and customers, as the fit should take them, to drop in a sly penny? I think a little more open-handed way of doing business suits better.

The Bible nowhere makes it the duty of a Church to support their pastor as a "deed of charity," and they disgrace him and themselves when they place him in the attitude of a pauper, and appeal to the people for his support on that ground, and perhaps quoting the Scripture, "He that giveth to the poor lendeth to the Lord."

The priests, the sons of Levi, who were exclusively devoted to the service of the temple, were sustained by the "tithes" collected, and Jacob's prophetic vow, at the close of his vision, was, "to give one-tenth of all his income to the service of God's house, which he found to be "the gate of heaven." St. Paul gives this order to the Corinthians: "Now concerning the collections for the saints (not charities) as I have given order to the Churches of Galatia, so do ye: Upon the first day of the week, let every one of you (not a part) lay by him in store as God has prospered *him*, that there be no gatherings (not beggings) when I come." This is an ancient and inspired model for raising church funds which can not be improved.

We would suggest to each Board of Stewards that they select one of their number who is best adapted, to address the public congregation on the subject of "Ministerial Support" at least twice in the year, having a mutual understanding as to time. After a thrilling Gospel sermon, full of unction and power, by the pastor, let the steward selected step forward into the altar and address the audience somewhat after this manner:

"MY BRETHREN AND FRIENDS,—As it did not disturb Jacob in his glorious vision of the ladder with ascending and descending angels upon it, to have the Almighty call his attention to church building, and paying one-tenth of all his income to sustain the services of God's house, which is 'the gate of heaven,' so I trust it will not disturb you to listen to me a few moments in the discharge of my duties as a steward of this Church. What a blessing to us and our children that we enjoy the services of God's house, and the watch-care of a faithful pastor! God calls *these men* to preach, and he calls us to sustain them by our faith, by our prayers, and by our money. We require them to be men of one work—to give their whole time and talents to our spiritual interests. We are displeased to have them turn to any worldly pursuit, or engage in any business avocation to *piece out* their salary. We require men of equal talent and ability with the best teachers, physicians, and lawyers of the land, and all these talents consecrated to the ministerial office. We wish them to bring 'beaten oil to the sanctuary, and study to show themselves wise workmen that need not to be ashamed, rightly dividing the word of truth.' All this we require at their hands. On *our part*, we are solemnly bound to sustain them and their families, not only by our prayers and sympathies and our constant presence in the sanctuary, but by our money. For God hath *ordained* that they who preach the Gospel should live of the Gospel, and if they dispense to us spiritual things we should cheerfully provide them with temporal things.

"Our subscription to sustain the preaching of the Gospel among us is not a gift of charity, for which we receive no equivalent, but a just debt which we are solemnly bound to pay, and no obligation ought to be met more willingly and cheerfully. Now, my friends, you know the old maxim, that 'many hands make light work,' and if every one of us lend a helping hand, from the richest to the poorest, bear our part, the burden will be easily borne, and, like honest Christians, we can look each other in the face with the consciousness of duty done, and our pastor will be relieved of all anxiety for himself and family, and give himself wholly to the Word. No minister, with a penurious Church, perplexed and hampered in his finances, can study or preach well. They are men subject to like passions as we are, and need the same provisions for their families, and love them as well. If we tie their wings with starvation cords, how can they *soar*? A *lion* can not fight in a *bag*.

"Why is it, my brethren, that Post Oak and Hard Scrabble circuits always have such poor preachers, and complain of stale bread, and cry out, 'My leanness! my leanness!' and when the same preachers are stationed at Bethel and Goshen circuits, they have fresh manna and 'quail soup,' with revival the year round? Perhaps a study of the maxim, 'Poor pay, poor preach,' would solve the mystery.

"Now, brethren and friends, we have made a just and liberal estimate for our preachers' support this year, and we know you will thank us, and pay it just as freely as you do your tailor or your merchant, and consider your proportion, be it little or much, an honest debt. The Stewards have prepared subscription books which we will pass to each pew, and ask you to subscribe as God has prospered you. Please to put down your name, with the amount you will pay each quarter in advance, for the year, and bring the amount nicely sealed in an envelope, with name and amount, on the first Sabbaths of January, April, July, and October. This will greatly aid the Stewards in their work. Let every member of the congregation, even the children, have their names on our list. We should train up our children to giving; let them have a hen of their own to lay eggs for the Lord, or a piece of ground to cultivate for the Lord to supply them with funds.

"While we pass round to receive your subscriptions, the congregation will join with heart and voice in singing:

'My gracious Lord, I own thy right
To every service I can pay,
And call it my supreme delight,
To hear thy dictates and obey.

What is my being, but for thee
Its sure support, its noblest end;
'T is my delight thy face to see,
And serve the cause of such a friend.

Here at the cross, where flows the blood
That bought my guilty soul for God,
Thee, my new Master, now I call,
And consecrate to thee my all.'

By this time, no doubt, a generous subscription will be written, and the Steward, with a pleasant countenance, should read the names and amounts subscribed, before the congregation, and state that in a few days he will call on the friends who chance to be absent, that none may complain of being slighted. The people will like this generous, open-handed way of doing business, and tithes and offerings will come to God's house, and he will pour blessings from heaven, so there will not be room to receive it; the vessel shall overflow.

But it may be said, our difficulties are peculiar, and in many respects our circumstances are very unlike our Northern Conferences. We are in a vast mission field, and the multitudes, both white and colored, are nearly all in destitution and want; and in some sections, the whites are impoverished by the war, and the freedmen find no way to get a start in life. They are oppressed by their former masters, whipped and killed by the Ku-Klux, and families are broken up by the reign of terror and threats which drive them from their homes. Sad to say, this is true in many localities; but this state of things can not always last, and the preachers in these sections must *toil on* in hope, and suffer with the people, trusting in God for a brighter day, for it *will come*. They that "sow in

tears shall reap in joy," but the Churches must do what they can for their self-sacrificing pastors, and share with them, and form the habit of consecrating even a portion of their scanty living to sustain the Gospel. The people must do this, or the wheels of our Zion all through this Southern country will be clogged, and it will never be redeemed from the curse of slavery, war, and whisky. The work will not go on if the workmen are starved out.

Of necessity, our pioneer preachers from the Northern Conferences were sustained entirely by our Missionary Society, and these self-sacrificing men did much to aid those in distress from their own private funds, and thus a very general impression has been created, especially among the colored people, that our mission here is to support them rather than they support us, and the Union and Yankee haters encourage them in this view, and that with a design. They hope in this way to bleed and starve out what they call carpet-bag intruders, and then, forsooth, they might win some of the colored people. Our colored preachers are persecuted and embarrassed equal with their white brethren, and receive the most meager support. In the South Carolina Conference we now have twelve white and seventy-six colored members, who, last year from all sources, received an average of less than \$200 each, and full two-thirds of this came from the Missionary Society, and it will be remembered that this Conference includes the States of South Carolina and Florida, a territory eleven times as large as Massachusetts. On these districts and circuits of "magnificent distances," men toil with astonishing success amid perils and hardships equal to the days of Asbury and Jesse Lee. What I have said of the self-denying labors, hardships, and meager support of the preachers of the South Carolina Conference, no doubt may be affirmed of most of our missionary and educational work in the South.

Since the collapse of the "Confederacy," our devoted Bishops have organized twelve Conferences in the late slave States, which now number 918 traveling preachers, 164,998 members and probationers, and church property valued at \$1,293,863; besides, a large number of schools of various grades have been founded. It is evident that planting these fields anew with so much building, with the people hard pressed, is one reason why the support of the pastors has been so much overlooked and neglected.

We are now passing through the most trying crisis of our work in the South, financially. Year by year our appropriations from the Missionary Society have been of necessity cut down, and yet we have annually almost doubled our work. New fields still awaiting the "old Church sickle," open to us now "white and ready to harvest." Necessity is laid upon us; we must enlarge our borders and enter the regions beyond. "There is yet much land to be possessed!" We are prematurely expected to be "self-supporting" by our brethren at the North, who can not duly appreciate the poverty, the opposition, and the many disadvantages under which we toil. And in every land the Macedonian cry, "come over and help us," calls their attention from us. Opportunities, like grapes, seem to come in clusters, and the Church needs to double its missionary offerings to meet the calls.

A number of our brethren who were our efficient co-laborers, have returned, much to our regret, to Northern Conferences, not from a lack of interest in our work, but from a lack of support. And others will be driven to a like change from a like cause. They can stand a seven "years famine" if Joseph's granaries (at the North) do not give out. But if they fail, and no years of plenty come at the South, others will leave us or be compelled to accept office, or engage in worldly pursuits. They can stand a famine when it is the exception and not the rule. They know how to suffer need if they can abound occasionally. They can carry their canoes across an isthmus if the ocean is near, but when a continent of life-long width lies between them and water, they dread the voyage by land, and are tempted to retreat to their native sea.

In summing up what I have said, this is the conclusion:

1. Our ministers in this Southern field should be filled with faith and the Holy Ghost—like Stephen, ready to preach Jesus or be martyred. They must have faith in God and faith in success, and "count not their lives dear unto themselves if they but win souls."

2. Our Annual Conferences, with the counsel and aid of the laity, should at once adopt efficient measures to carry out the plan of the Discipline in regard to "ministerial support." The presiding elders, stewards, and leaders in every circuit must arouse the people to a sense of their obligations and God's requirements on this subject. Young men can not be raised up and kept in the ministry among us, or efficient men retained, unless the people will support them, and for the Church to allow the preacher and his family to suffer for the necessities of life through selfishness, worldliness, carelessness, or laziness, is a great sin against God and his cause, and for which no tears of penitence without reformation will avail.

3. May we not appeal to our Bishops, editors, and ministers at the North to speak in our behalf from their watch-towers? and with the eloquence of facts and figures, call the attention of the Churches to our labors and successes, and the crisis which is upon us? We must have more means and more men! We can not spare a live man from our ranks, and we must not be left by our foster-mother till we get on our feet. With ready hands and willing hearts let the whole Church at once relieve the depleted treasuries of our Missionary, Church Extension, and Freedmen's Aid Societies. To retain and secure ministers of ability and influence in our Southern Conferences, both white and colored, they must receive at least a comfortable support. The youth are growing up better educated, and the people each succeeding year are demanding a higher grade of pulpit talent. But if they settle down in penurious indifference, and say "a little more sleep, a little more slumber," the judgment will come upon them, "like people, like priest;" God will grant them their request, but send leanness into their souls. But if they wake to the situation, and with open hearts and liberal hands, take hold of this matter at once and persevere, we will go forth conquering and to conquer.

Rev. C. POLLY followed in remarks illustrative of the work and of the lack among the people of instruction concerning systematic benevolence, making excellent practical points.

Judge PATTERSON said:

MR. PRESIDENT,—This is a question upon which I could have well volunteered a speech; at the same time, in responding to a call, I almost regret to give expression to my sentiments, as I feel assured they widely differ from almost all others; but I give them because I believe them to be well founded and true. I commence with a little well-known, old, but beautiful couplet:

"When wealth to virtue's hand is given,
It blesses as the dews of heaven."

I am not one who believes that placing wealth—even large wealth—at the disposal of good men, will make them bad, or that it will cause them to be less good; but, on the other hand, or in the other and better direction, I reach the pleasant conclusion, that with increased *material abilities*, the influence and power of good men will simply become greater. At the same time, it can not be expected that such will be the result with all that *seem* to be good. A few bad men are to be found disguised in all places. While their hypocrisy goes, to some extent, to the reproach of their associates—even to their race—they have one good thing about them—only *one*—as *counterfeits* they show, by contrast, the beauty and value of the *true and genuine coin*.

But to approach the question directly. My convictions as to what is demanded by the necessities of the times are such as may be expressed by an amendment to the plan of my esteemed friend, Col. Bosson. His plan is to render more efficient the corps of collecting Stewards. My amendment is, for the Church and the world to be so aroused by moral suasion, and, if need be, by legislative action, as to constitute the ministers of the Gospel of all orthodox denominations a great board of disbursing Stewards. Upon this question what I have to say is not so much for the ears of ministers as laymen, and outsiders if you please. Ministers may close their ears if they wish.

Let us for a moment look the question square in the face, so as to determine what compensation the ministers of the Gospel ought to receive, or rather, I place it upon this ground: What compensation is the Church, and *especially the world*,

under high and honorable obligation, to bestow? In one very important sense, the question may be looked at in the light of social and legal obligation, involving, if you please, a *quid pro quo*. Let me ask you, sir; what is it that gives value to your home, your private fortune, and even to your life and limb? It is Christianity. It is the influence and power of the preaching and teaching of the Christian ministry that gives value to your real estate; that makes your domicile, your house and home, a valued fortress; and that secures to you and your family the successful enjoyment of life, and the rights of pursuing and attaining happiness. History shows abundant examples of the utter powerlessness of civil government to insure peace and grant personal protection to life, liberty, and property in the absence of the principles and power of Christianity. Let the Gospel of Christ be stilled, and for the time dethroned by writing upon the gate posts "no resurrection," and society bleeds at every pore from the dagger-thrusts of a reign of terror. The citizen, it is true, may own a house and home, but it is converted into a slaughter-pen, and he the victim.

In the midst of wild and bloody confusion, the subject of this fearfully transformed civil government may feel his heart throbbing within him, but the next moment it may be still, because thrust through by a dart, or it may be torn from his breast by a screaming shell. But Christianity forbids and hinders such reign of terror. The preaching of the Gospel gives a molding and supporting power to civil government which constitutes its high intrinsic value. Then let me ask, ought the Church, and especially the *world*, to be content in not extending such just material support to the preachers of so much value and power as to aid them in the performance of the widest possible mission of usefulness? Is it or can it be true that the preaching of partisan politics prefers a larger, a better claim for material compensation, than the preaching of Christianity? And is the administration of civil and statutory laws worth more to the people than the administration of the higher and holier laws of God? If the ministers of the Gospel received but one-half the material support which is bestowed upon our judicial, executive, and legislative officers of civil government, they would be placed out of the reach of want. But I insist, they should not only receive the *half as much*, but altogether *as much*; and not only *more*, but *largely more*, for their work is better, and their labor of larger value.

My theory is, that in addition to an ample support equal to a satisfaction of all the liberal demands of life, large sums should be placed at their disposal for benevolent and religious purposes. As disbursing stewards, arm them with power to reach out and down, and lift society up, and make it nobler, holier, and better.

I have often thought while inspecting and approving large bills of cost taxed up against counties and the State for payment, and remembering that the defendants in most of the cases were poor and ignorant, and hailing from localities remote from places of Christian instruction, that half such amounts expended in religious and moral books and papers, and in literary and religious instruction would not only prevent the infractions of the law, but give to society highly valuable citizens in the place of unfortunate criminals, paupers, and outcasts.

But I have another reason to point to why the world, as it is called, either by voluntary action or under the regulation of legislative enactment, should contribute a large amount for the support of the ministry, and as a fund to be used by them for benevolent and religious purposes; it is this: Our civil authorities see proper, or *improper* it is, to grant legal license to and actually receive revenue from establishments which manufacture material for hell. I need not otherwise more specially designate them. They are establishments which can do no possible good. They are not designed to accomplish good. Such is not contemplated, but exactly the reverse by *wholesale and retail*. They are "*places of business*," licensed by the State, where good men are made bad, moderate ones changed to brutes, and bad ones finished off as second and first-class devils. They are sinks of iniquity which not only swallow down the bad, but through the influence of outreaching arms and decoying, feeding currents draw in much of the good of society and more than poison it to death.

I insist, therefore, as a *partial* and exceedingly *poor* compensation, that for

every dollar of revenue thus received by our civil State Government, at least a thousand should be placed in the hands of the Christian ministers to aid them in counteracting the influences of licensed organizations so destructive to the best interests of society, and so wholly at war with the spirit and practice of enlightened Christianity.

It is the grand object of Christianity to reform and re-organize society by subduing its passional forces, its evil lusts, and sordid appetites, and lifting up man's higher and better spiritual nature. It is this which is to make the world better. It is this which alone can make the present life of such considerable value that it may grow up and become linked with the life that is to come.

No one can doubt the laudable value and glory of the work. It is a work intrusted mainly and largely to the Christian ministry. The world is a great school, and they are its teachers. Surely they have a right, in the performance of so much, so good, so great and holy a labor to receive of carnal things a liberal support; and in addition I say, arm them with a full and complete apparatus. In other words, furnish them with large means for benevolent and religious purposes. Let them touch more than can be reached with their voice. Let them speak through the press as well as from the pulpit. Let them speak through schools of learning, benevolent organizations, and in all possible ways. Then, indeed, may they perform their whole mission, even to the end, realizing all that is meant in that beautiful poetical wish:

"Happy, if with my latest breath,
I may but gasp His name—
Preach Him to all, and cry in death,
Behold! behold! the Lamb!"

EVENING SESSION.

Rev. J. H. KNOWLES, A. M., read the fourth essay, on

DEMAND FOR A HIGHER STANDARD OF EXPERIMENTAL PIETY.

INWARD sanctity, supreme love toward God, obedience to Him in heart and life, are the essential elements of that holiness which is attainable by all. It is not necessary to portray the intrinsic excellence of such piety. The truth shines by its own clear light. We occupy the wide Southern field with its pressing demands: the religious, educational, social work to be done requires the consecrated energies of Christ's followers. While we rejoice in the evidences of an awakened interest upon this subject, a lamentable deficiency in respect to the essential elements of holiness is the chief source of weakness. How few have attained the Scriptural standard of maturity, of manhood, of habitual godly tempers; an experience of the "full corn in the ear;" a life of charity out of a pure heart; a good conscience and faith unfeigned; a consecration that is intelligent, uniform, full; a humility that covers the soul as a permanent vesture; a thankfulness of spirit, with "joy unspeakable!" How few have the mind of Peter and his associates, who "rejoiced that they were counted worthy to suffer shame for Christ's name," when they were cast out by the Council! How many professing Christians repine under the allotments of Providence! Devotions degenerate into dead formalism; prayer is hurried, occasional; Christian activity is uncertain, and is too often misdirected. Nor is the view less painful if we turn to the Gospel ministry. How little deep concern we see for the souls of others! If seized with a mighty yearning, how inconstant the flame! How often love of the world modifies ministerial character! How many have such a distrust of God that their best energies are devoted to the accumulation of property under the plea of providing for the future! How much conversation is unprofitable, positively hurtful! How many damage the reputation of other ministers by circulating baseless charges, or participate in secret alliances under the pretext of some good end, when the actual motive is selfish! How often is the faith of God's ambassadors weak and unreliable in the presence of obstacles!

Let it be understood that, in depicting the sad want of deep, unaffected piety, no comparison is made with other sections of the Church. We speak plainly,

frankly, trusting that our words and motives are directed by a true spirit. Survey the field we now occupy—what do we see? We hesitate not to say that the attitude of the older organizations toward many of Christ's ministers, teachers, and followers, is a reproach upon the Christian name. Proscription is exercised without regard to intellectual or religious merit; ostracism, intentional in many instances, without any assigned reason, furnishes infidelity with the most plausible topics of invective, paralyzes the arm of prayer, arrests the power of the ministry, and is the chief obstruction to the ample effusion of the Holy Spirit upon our communities. We say this with emotions of deepest sorrow. We do not claim that the Methodist Episcopal Church in the South is without fault; but we do think that the unkind, indiscriminate proscription of Christ's devoted followers should be fully stated, repugnant as it must be to every attribute of Deity; contrary as we know it is to the spirit and teachings of the Author of our religion. Charity is at once the measure and the exhibition of inward purity. Tried by this test, what a spectacle does the Christian Church present within the limits of our field! In almost any city, town, or village, what do we find? Many, as we humbly believe, living in the present enjoyment of religion, and cherishing a good hope of a blissful heaven, are compelled to walk alone—denied that Christian sympathy which our dear Lord has taught us is to be the evidence to the world that "thou hast sent me." The fires of prejudice are kindled; passion holds the mastery; language is revised to sharpen the edge of animosity; mysterious glances flash; mythical stories fly; the exercise of calm judgment is set aside; the desire for the removal of misunderstanding is overborne in the heat of the hour! Do we state the case too strongly? We have only to make our appeal to actual facts. How can pure and undefiled religion revive in such hearts? How different is the Scripture model of Church fraternity! We read of many thousands in a certain community, of uncongenial natural affinities, of widely different national origin, of antipathies hardened under the processes of bloody warfare—Medes, Elamites, Arabians, Phrygians. When the marvelous change melted heart toward heart, "they had all things common, and sold their possessions and goods, and parted them to all men, as every man had need, and they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." If this be the true standard, what shall we say of the conduct of these brethren? How can there be a general revival of Scriptural holiness in the South until this spirit of charity more widely prevails?

In this plain, frank utterance, we would admit the full force of seasonable defense. The Churches of the South have been subjected to a most trying ordeal; conscientious minds have been called to modify, if not wholly abandon, preconceived opinions; the new agencies introduced in the South may not have been always adapted to the peculiar work. All this must be conceded. We have no wish to shield indiscreet, uncharitable instrumentalities, but we do insist that the ruling motive of our Church in the Southern work is evangelical; that our mission is approved of God, and is justified by the wonderful progress made; and that our ministry is charged to preach the Word, to point sinners to the Lamb of God, to foster generous sentiments toward Christians of every name, to convey to all the salutations of God's people dwelling in distant portions of our nation. Conceding all we may that would seem to justify proscription; assuming what we know is true concerning the spirit and mission of the Methodist Episcopal Church in the South, we call upon our brethren to review their conduct in the light of Scripture: "Whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, *Raca*, shall be in danger of the Council; but whosoever shall say, thou fool, shall be in danger of hell fire!"

In speaking of the causes of spiritual declension, we would say plainly and frankly that the old system of human bondage still lingers. Not only is it seen in the South, but in the North, East, and West as well. It is dying, but is not yet dead. Links and chains still fetter many in Israel; an unjust discrimination in favor of the white race, a reluctance to educate the colored people, a virtual denial of equality in respect to the possibilities of manhood. The Church can never

fully recover herself until the last lengthened shadow has disappeared. We grant that time must enter as the necessary element of this conquest. Wait! work! but, at the same time, we are to open our hearts prayerfully to receive light, and promptly follow where God leads the way.

In the searching investigation which we now make we find cause for humiliation in ourselves. Our views of Christian work have been taken too much from earth. We have too often forgotten the hills whence cometh our help. We may have gone forth at times with carnal policy. Grand as the results of our ministry in the South may have been during these few years, vastly more might have been accomplished with strictly spiritual weapons. Let us not be misunderstood. We speak our profound convictions; the Methodist Episcopal Church in the South has been as little complicated in worldly partisanship as any Christian organization that occupies the field. And yet the lessons of the past will not have been in vain. Our mission, while it touches every interest—religious, social, educational—should be above the rivalries of political strife. Upon this path we can not enter; the atmosphere is deadly at every step. Satan is the victor when the ministry and membership blindly follow the lead of parties, but he is powerless when they hold strictly to spiritual work. Any departure opens into a forbidden waste.

The means by which the truth is to be rescued are simple and all-sufficient. Earnest attention must be given to the sacred Word. Human statements and theories of the higher Christian life are partial, and when made the infallible test of religious experience are often positively hurtful. We must admit, however, that the recognized standards of Methodism—Wesley, Fletcher, Watson, Clarke, and Fisk—conform in their finite measure of conception and utterance to the Scriptural doctrine. We have great respect for more recent writers in our own and other Churches. Human helps have introduced many into the rest of faith. But the restoration of Methodism to the full measure of holiness is not so much by such writings as by the unerring, all-sufficient Word. Let every minister bear that Word into his closet, enter into the inheritance therein promised; let him show the reality of this fullness of love in his private and public life; let him expound and enforce the truth of Scripture respecting Christian perfection; let it shine in his countenance, burn in his soul, break forth in holy prayers and songs; let it minister to him in sorrow and privations; let him thus bow before the cross clothed with humility—the man of our ambition, our work, animated by our blessed hope and assured of his title to a better life. Then will the saints of God arise. How soon will the whole land become as a well-watered garden! Led on by such a ministry, many will “go out with joy.”

The revival of Scriptural holiness is the immediate imperative need of the South. How slowly, fitfully the Church-heart beats! Impurities, unholy ambitions, envyings, prejudices, pride, arrest the progress of Zion. Prayer is chilled. The Church, in many communities, is discouraged; one thing is needed—the cleansing power of Jesus. The Methodist Episcopal Church is charged with a high duty. The holy fire should burn upon every altar. Our positive doctrinal system, our history enriched with hallowed experiences, our present powerful convictions hold us to the one work of “spreading Scriptural holiness over these lands.” The ministry to be trained for the work, white and colored, should be charged with this power. Our Church deliberations should be marked by elevated, holy thought. An active membership, purified by the blood of Christ, consecrated to the high purposes of life, should bear the banner of the Cross on high. Will the Church be true to her mission? We believe she will. May the Spirit of the Highest come upon her!

The essay was discussed by J. R. EADS, Dr. FULLER, Dr. RUST, and others, and adopted.

SECOND DAY

MORNING SESSION.

EAST TENNESSEE WESLEYAN UNIVERSITY, }
 Athens, Tennessee, June 16, 1871—9 o'clock, A. M. }

Dr. MATLACK presented the following paper:

"The New Orleans Preachers' Meeting, by a unanimous vote, instructed me as their delegate to this Convention, to present the following action for your consideration:

"*Resolved*, That in our judgment the interests of the Methodist Episcopal Church and the success of the cause of Christ as well, would be abundantly promoted by the election of one or more Bishops of African descent at the ensuing session of the General Conference of our Church.

"2. That the delegates to the Convention at Athens, Tennessee, be instructed to ask that this subject be considered and acted on in that body."

This resolution was referred to the Committee on Resolutions.

The essay of brother LEWIS was taken up. J. A. HYDEN said that we must give to God first; that we must give systematically; that we, as pastors, must sympathize with the people and appoint the right kind of stewards. Some of our best men have been sent South, but they have gone back because they were not supported.

R. W. PATTY said that the past has been an experiment. The circuits have had no definite boundaries. We ought now to bound them, and the preachers ought to confine their work to their own circuit. I had a farm, and I date my financial downfall to that farm, and my trial of working around that farm as a center. I am loose now; I give all my time to hard work among the people. Brethren, mingle with the people and they will stand by you. I want the answer to Question 1, Chapter 3, Part II, of the Discipline altered; take out the word "men," and insert "members," so that we can have women for stewards when necessary. They have been my best stewards.

After remarks by Messrs. PRETTYMAN and SPENCE, Dr. MATLACK said: Our membership in Louisiana Conference is 8,283, and the probationers number 2,003. These 10,286 last year raised for their pastors \$10,175.30, and for all purposes \$24,790.55. We raised this large amount by talking matters over, making plans, and then going to work. And remember nearly all this was done by colored men, for we have but about two hundred white men in our whole Conference.

Hon. J. W. RAMSEY said that stewards ought to have manuals of instruction. All justices of the peace have the code and statutes, and we ought to have printed instructions for our Church stewards.

The essay was adopted.

Rev. A. WEBSTER, D. D., read the fifth essay, on

THE EXTENSION OF THE CHURCH.

1. The duty of Church extension is as obvious as the *Divinity* of its organization. He who laid its broad foundations, instructed and ordained its first ministers, *commanded them to go into all the world* and preach the Gospel to every creature. This commission was not given to them merely as individuals, but to *the Church*, which was destined to live when this band of early disciples should be dead. This wide and diversified field is open before the Church, embracing all the races of men that dwell upon the face of the earth. This preaching of the Gospel must carry along with its triumphs the institutions and ordinances of the Christian Church. The onward march of civilization is not surer to build its houses, and organize society under forms of government, than the speed of the Gospel to plant houses for religious worship, and organize the *Church of God* in its combinations for *love and labor*.

2. The duty of Church extension is seen in the wants and ways of our common humanity. Sin has gone forth to blight every-where in this world of ours. It not merely effects the external interests of society, but pours its virus into the human heart, poisoning the very fountains of action, and causing the streams that issue from it to be impregnated with bitterness and death. It implants within the pang of *conscious guilt*, to rankle in the heart; for this there is no remedy save the one found in the Gospel.

There is no chamber of sickness, sorrow, and death where they do not need the consolations which the Gospel kindly proffers; no place where death numbers its victims, and the grave gathers them in, that they do not need to hear of *Him* who has conquered death, and brought life and immortality to light, and by the might of His own strength, rolled away the stone from the sepulcher of human hope. Through the blood of the covenant the Church brings its consolations for the darkest hour of earthly sorrow, and its hopeful services for the funeral obsequies, which connects life with death, and the victories of the Cross with the spoils of the grave. The Church in its triumphant march carries the insignias of immortal victory, and plants the banner of hope to wave in triumph on the *citadel of death*.

What could we do in the chamber of sickness, or when the dark portals of the tomb are closing on all of earth that is dear to us, if we had no Bible, no *Savior*, and no hope beyond the grave? Should not the Church feel the obligation to give to others what is so dear to itself?

3. The evils that afflict society find their only remedy in the Gospel. Look at the various forms of *vice* that prevail among all the nations of the earth; the supreme selfishness of the human heart; the *love* of the *world*; the gratification of that which is base, and sensual, and *devilish*; making human associations scenes of turmoil and strife, bloodshed, and outrage on the rights of humanity. Instead of order and peace we see agitation and strife, like the ever-heaving bosom of the troubled ocean. In the extension of the Church these agitations are allayed, Virtue smiles, Intelligence spreads her genial light, the olive-branch of peace waves in triumph, and order and harmony are evoked, as by the *voice of God*, from the troubled chaos.

4. The extension of the Church is dictated by the very genius and spirit of the Gospel. It is emphatically the spirit of love and good-will. It is ever ready to go forth on the errand of mercy, to carry light to those in darkness, and the inspiration of immortal hope to those who languish in the gloom of despair. The very life of the Church demands its extension, and is indispensable to her vigorous and efficient existence. This will appear from the spontaneous outgrowth of its own inherent energy. It seeks channels for the flow of its own life-current, and if not *allowed* to expand in keeping with its own aggressive spirit, it becomes cramped and *dwarfed* by this checking of its own spirit.

The Church that does the most to extend the dominion of the Cross, other things being equal, will have the most vigorous life, and the most fruitful and luxurious growth. The sturdy oak must have room to expand, and the clinging vine must be allowed space to unfold in the sunlight, and grow and ripen into maturity its hanging clusters. So with the growth of the kingdom of God, as heralded and cherished by the Church, this growth of the mustard-seed must extend her branches and ripen her fruit in all lands. No blight of selfishness; no narrow and circumscribed views of the grand mission of the Gospel should be allowed to girdle its trunk, or restrain the world-wide expansion of its grateful and healing shadows, but all nations should repose beneath its branches. There will be opposition; the powers of earth and hell will oppose; sectarianism, sectionalism, bigotry, intolerance, and garnished forms, and solemn and impressive services of dead Churches will be in the way of this expansion of vital truth and righteousness; but in the name of God, and in the spirit of the Gospel, *these* must all be overcome, and the banner of the Cross must float in triumph on every breeze, and He whose right it is reign in earth and sky.

II. How shall this extension of the Church be accomplished?

We must depend for our success upon the Great Head of the Church. It is God's Church and work; we are simply to be the instruments in God's hands for

carrying world-wide the peaceful triumphs of his kingdom. The power to accomplish this work is of God, but we are to be made efficient by its baptism and strong by the strength which he imparts. We are to be workers together *with God*. It has pleased God, in this work, to manifest his strength in human weakness; but, as weak and imperfect as human instrumentality is, God has made it quite *indispensable* to be used for the accomplishment of the work before us. What God has *made it our duty to do*, he will not, upon his part, ever perform, but he is never slack in the fulfillment of his promises.

The living ministry must be employed in this work. The Lord Jesus Christ sent out a living ministry to preach his Gospel. They and those called by him to be their successors are to carry the message to the ends of the earth. The Savior still calls the *living ministry*, and no one is truly authorized to enter upon this work, unless called of God, as was Aaron. If called of God thus to preach the Gospel, it must be the duty as well as the privilege of the Church to sustain them in this field. The Church are to second this call of God by sending them forth to the ends of the earth. The great lack of the Church in this work has been the material aid requisite to sustain the laborers required to reap in these extensive fields that are white for the harvest.

2. In connection with the ministry, the Bible should be translated into all languages and circulated among all people. We believe the Bible was designed by God for the masses, not merely for the learned or the priests, but for the interpretation and *practical* application of the common people. The Bible in the family should every-where herald the aggressive movements of *the Church*, and be the moral force to subdue, and the power to hold all in subjection to the kingdom of God. To arm us for this work, we are required to take not only the *sword* of the *Spirit*, but we may and should be thoroughly equipped from the armory of God.

3. In the extension of the Church there must be the erection of houses for religious *worship*. As well-manned fortifications mark the progress of an army in its victorious march into any enemy's country, so churches attest the presence and progress of the Church. The Methodist Episcopal Church has acted wisely in indicating its readiness to follow the openings of Providence, in organizing the Church Extension Society, having for its special object to aid in erecting churches. As religious worship attends the progress of the Church, houses built for the accommodation and convenience of its worshipers are indispensable to our permanent success.

Churches are especially needed in the progress of our work in the South. It is the loyal people who here gladly hail the coming of the Methodist Episcopal Church, and a large portion of these were recently in slavery, and they come to us without churches, or even homes, of their own. We recollect, before the organization of the Church Extension Society, when the Missionary Society was solicited to render some aid for this purpose, one of the Secretaries replied by asking why barns could not be used for this object here, as in the early history of Methodism in Ohio? But it probably did not occur to the worthy Secretary that our people here were too poor even to own barns, and those who control them would not be willing that they should be desecrated by the worship of what they call the "Northern Church."

Many of those who now worship with us claim, and that justly, that they were in this same Church prior to the secession of the Southern Church, in 1844, and they have never voluntarily left this Church, but were rudely taken from its bosom by the same bloody hands that subsequently took them from under the sheltering folds of the old flag we love, and hurled them into the seething chaos of the Confederacy; but they did not forfeit their rights under the Old Government by this act of others for which they were not responsible, nor did they ever forfeit their legal rights in the Old Church, by an involuntary transfer of their names, by others, into the Methodist Episcopal Church South. They helped to build churches for the Methodist Episcopal Church, which have been taken from them by the Southern Church. If, for the sake of peace, these churches are allowed to be retained by the Southern Church, ought not the Old Church, of her means, to aid these, her *own children*, in securing places and houses of religious

worship? They reach forth a supplicating hand to the Church, saying, Help us; and shall they be turned from us with indifference? Impoverished by slavery, and by the wasteful ruins of the war, they are left, to a great extent, without the means to help themselves, and the Church should not be indifferent to their wants. They have a claim upon us that no other class can so forcibly and justly urge.

4. The Church should be extended by a world-wide diffusion of the spirit and economy of Wesleyan Methodism. For this purpose the Church should be *one* and undivided, until she has fulfilled her great mission among the nations of the earth. The spirit of Methodism is one of deep devotion to God. It has been the province of the Methodist Episcopal Church to unfold, explain, and enforce these Scriptural ideas of sanctification, *Christian perfection*, holiness, and entire consecration to the service of God, of soul, body, and spirit, which have already produced such remarkable results upon the present history and efficiency of the Church. The influence of this higher Christian life is extending among the various Christian denominations composing the Protestant Churches of the world. It is, by its wide-spread evangelical influence, laying the broad foundations for the world's conversion. This will unite all in the bonds of Christian affection, and concentrate and harmonize their efforts for the world's redemption to God through faith in the Lord Jesus Christ. This doctrine and experience of holiness must give new life and power to the Church, and greatly speed her triumphs in the consummation of the glorious mission of the Church. This Church also develops a spirit of earnest and continued labor for the accomplishment of its purpose. It has been appropriately said of Methodism that it is *Christianity in earnest*. It means *method* and *work*, from its highest officials to its obscurest laymen. The working of its machinery is designed to reach and move and develop in active and useful life all within its pale, and it is here that we have the *lever* and the *power to move the world*. It is by combined effort for this *one* great object *that the world* is to be converted. If the Church works out what God works in by his Spirit, the grand result must soon be reached. We are to be workers together with God, and whatever our hand findeth to do must be done with our might.

The *economy* of our Church, with the peculiarities of our system, are wonderfully adapted to extend the Church. Here we must not overlook our *itinerancy*. This keeps the forces of our Church moving. They are not allowed even to go into Winter quarters. This feature of *Methodism* has wonderfully adapted it to meet the peculiar wants of our own country; and our itinerant preachers have kept pace with the tide of emigration that has been so rapidly filling up the New World. Our Church has been at work out on, and even beyond, the outskirts of civilization, and thus it has gone rolling on in its triumphs from the Atlantic to the Pacific. But the system is as admirably adapted to extend the Church over the world as the continent. We can but regard it as one of the wonderful exhibitions of the *providence* of God, that in connection with this ecclesiastical system, adapted for a world-wide extension, there appear the grand discoveries of the application of steam power, in working its great revolutions in the commerce of the world. By steam and electricity the ends of the earth have been brought, as it were, into one neighborhood. They are now within speaking distance, and the Superintendents of our itinerancy may now make the circuit of the earth even with greater ease and facility than Bishop Asbury could in the days of our fathers traverse through the opening fields on horseback, that once invited his attention from Maine to Georgia. The net-work of Conferences, with all of the appliances for the working of our system, may be as readily applied and practically worked for the world as for our own country. The system can be thus expanded without doing it injury or violence.

God designed that these great achievements in modern science should not be taxed and worked merely in the service of Mammon, but the iron horse should be harnessed in to give increased speed and extension to a living ministry, and thereby roll on the car of salvation, and the lightnings of heaven should girdle the globe in giving their dispatches for the victories of the Cross, and in making glorious and speedy record of Messiah's reign.

In carrying out this great mission of Methodism, the Church should remain *undivided*. We protest against any dismemberment of foreign territory. The system of our Church is adapted to a full expansion to the utmost limits of old John Wesley's parish. State lines and *nationalities* are all to be ignored in this extension of the Church. Those on the islands of the sea in pagan China and benighted Africa—those who burn at the equator or freeze at the poles, if they desire to flee from the *wrath to come*, are invited to *come in*, for Wesley says this is the only condition required of those who wish to become connected with this Church. Some seem to question the right of Mr. Wesley to occupy the extensive parish to which his benevolent heart expanded, and for which the providential arrangements of the Church he organized seemed so admirably fitted; and some would, if possible, give it a sectional name and bind it by certain so-called "Plans of Separation;" but the authority for extending the Church is more than Wesleyan—it is Divine. Our commission for the occupancy of the world is from the Great Head of the Church, and in faithfully carrying it out we should know no North, no South, no distinction of race or geographical boundaries. God has made of one blood all who dwell on the face of the earth. All are one in Christ Jesus, and the Methodist Episcopal Church *should be one* to the ends of the earth, uniting in peaceful harmony different nationalities, and thereby efficiently aiding in hastening the glorious song of triumph, "Alleluia, for the Lord God Omnipotent reigneth."

The essay was adopted, and the question of Church extension afterward discussed.

Rev. B. O. WATROUS, of Texas, represented the work in that State.

Rev. A. B. SMITH asked leave of absence for the third day, because he had been warned by the Ku-Klux to not keep his Saturday afternoon appointment. He did not originally intend to leave the Convention to go to that appointment, but he was now afraid that the causes of his absence might be misconstrued by the Ku-Klux. He must go, for he was unwilling to even appear to be intimidated.

AFTERNOON SESSION.

Rev. W. F. HEMMENWAY, A. M., read the sixth essay, on

CHURCH LITERATURE.

THE time allowed for this essay will permit no formally introductory words. The field to be covered is so large that all I can hope to do is to hastily glance at some of the topics which it includes, and leave for the gleaner the larger portion. I conceive that the outlook upon this topic from a stand-point in the South does not materially differ from that which is seen from any portion of our work. In some respects there are demands peculiar to our Southern work; but in the main, our need is the need of the whole Church.

It is hardly within the reach of my time to name even the often-mooted question, Should Church Literature be published by an official or an independent press? We conceive that in either way, the demand of the age may be fully met; that whether the utterance be official or independent, a Church literature can never swing very far away from the spirit which is the inspiration of the whole Church; perhaps that under the guidance of official authority, the tendency is often too much toward a conservatism that resists the throbbing heart-beat of a moving world; while in an independent press there is often found the opposite extreme of a latitudinarian mobility, which is the result of too close an alliance with the restless hurrying of the age. Yet, the influence of either on the literature of the Church is too small to require more than this passing reference.

In the catalogue of our Church Literature I find a classification, namely: General, Sunday-school, Tract, and Periodical Literature, which will be more convenient than any other for me to use. Under the head of General Literature, we may class Religious Works, Biblical, Theological, and Ethical; History; Biography; Metaphysics; General Science and Philosophy; Belles-lettres and books of Travel. That a Church Literature may include works in each of these depart-

ments none will dispute; that a Church should provide for the wants of all under its care, in all of these departments, to the greatest extent possible, may to some seem to be a novel proposition. Yet, novel as it is, we believe it to be a suggestion based on sound wisdom.

God means us to be religious, through and through. Our science should be no skeleton of dry bones, dragged to the light from the dark recesses of some prehistoric cavern, but a full, rounded, complete, and living entity, into which God has breathed the breath of life. Our history and biography should be no mere grouping of barren facts, but should be polished mirrors to reflect the light of divine teaching.

The present is an hour of controversy on the scientific and historic side of Christianity. Taking her science from men who have but little sympathy for Christianity, and often from men who are the bitter enemies of the Bible, the Church yields at the very beginning of the contest, important ground, and enters the conflict at a disadvantage. There is a perpetual tendency to separate man's interests into religious and unreligious; to put asunder what God has joined together. For certain ends this discrimination is indeed proper and important. But where separation is allowed, it should be borne in mind that no real division is made. We may distinguish between the bones, and muscles, and nerves, and arteries, and veins of the body, yet we keep in view that all are parts of one inseparable living body. The intellect is as much a part of the soul as the affections. Thinking should be religious as well as loving. Hence, literature has a religion as well as worship.

It is lamentably true that the mass of general literature which is published presents an immense vacancy of Christianized sentiment. The authors do not exhibit any signs of possessing any serious impression of Christianity. They make no account of an omnipotent, ever-present God. Science is a sightless, aimless orphan, hovering in space between the fiery chaos of the past and the frozen equilibrium of the future. History is the handwriting of chance on perishable leaves. There is no adequate recognition of an existing superior spiritual world, with its laws and forces. This is not as it should be. Christian principles have a relation to all subjects. It is no forced construction of Christianity that would so extend its principles. It is only the proper recognition of an interfusion that really exists.

It must be evident that the general truths of Christianity have a direct relation to every thing that is comprehended in the range of man's interests. This granted, then it follows that every book of general literature should be permeated with Christian sentiment, even if no specific character be imparted. As heat permeates the various forms of matter and produces, even though it be latent, such important modifications as would be entirely lost by its exclusion, so should Christian principles intermix and modify every part of our literature.

If there be any demand for a Church supervision of literature, that demand is as certain and as explicit for all departments of general literature as for any of them. In our colleges and schools we recognize the need of Christian instruction. We build Universities dedicated to Christianized education. We endow professorships for men who teach a Gospel-loving science. And all this we do from the conviction that if our sons and daughters be educated as Christians, it must be by Christianized institutions. And we further feel, that it is the duty of the Church to provide and cherish these institutions; that it is foolish to expect the State, or irreligious corporations, to attend to this work of a Christian education. Why, when we recognize this imperative demand, do we select only a small portion of general literature, as the especial field of Church supervision, and leave to irreligious men and soulless corporations the work of furnishing the larger portion of our literature—the text-books our children study, or the miscellanies which they read? The Church does not suffer for want of men to provide this literature. While atheism and irreligion live to demand them, the Master will call from his study minds able to grapple with and triumph over their daring and irreverent philosophy. Then we should provide, as a part of our Church Literature, not only the religious works, such as we now have, but also a Science that recognizes a God; a Philosophy that takes into account the arm of Omnipotence; a whole literature, in short, which is thoroughly Christian.

I have not designed to intimate that the spirit of scientific inquiry should be repressed. By no means. But as well-ascertained facts are always taken into account in every investigation, so should the fact that God "upholds the world by the word of his power" be a point of departure in every scientific investigation; God in the world be the focus of all history, and a Christian excellence the spirit of all literature. To the objection that this is not a proper field for Church publishing houses, we reply: The object is certainly a proper one, and if the agency be not proper, to what other source can we look? We have surely mistaken the purpose of our Book Concern if it be not to furnish a Christian literature. Why less a Christian science or a Christian philosophy than a Christian theology or Christian ethics?

Before dismissing this part of our topic, let me indicate one great fault of our general, and, indeed, of our whole Church literature. While many inferior books are published, it seems to me that the proportion of these to the good is greater in the religious department than in any other. A very large mass of our religious reading has no vigor of character at all. It is merely an accumulation of sentences no one cares to read, or to remember if he read. They are books learned, correct, and faultless in grammar and rhetoric, but as flat and as dry as a sand plain; there is no vigor of expression or prominence of thought, but only an iteration of commonplaces which have no power to interest. That the Church suffers immeasurably from this fault I am fully convinced.

Sunday-school literature is the next division of our topic claiming our attention. Whether we speak of its songs, its text-books, or its books for reading, we enter upon ground which has been tilled until one can hardly hope to reap even a meager harvest of fresh thoughts. We may solve many difficulties in our way more easily if at the outset we obtain a precise idea of the use of Sunday-school literature. If we do not mistake, the first design of this literature—the songs, the text-books, the library—should be to illustrate and confirm Bible teaching. What will give expression to devotional feeling; what will correctly represent to the mind Bible truth; what will shed light upon or properly enforce Bible teaching, if it be graded to the intellect of the Sunday-school, is proper for Sunday-school literature.

I can not sympathize with much that has been written of late against the songlets of our Sunday-school music. Of poetry there may be but little, and of doggerel much. There may be a very small proportion of solid music, and a large amount of senseless jingle. We may not be cultivating a taste for the finest style of music; yet in these much-abused words and music there is much of heart-song music to which the soul responds. Judged by all rules of criticism, many of the revival hymns have neither beauty of poetry nor sense in their music, yet they are songs to which the soul responds throbbingly. There may be less *music* in the Sunday-school song, "We are marching on," than in the old standard hymn, "Am I a soldier of the Cross?" yet to a child the words are more expressive and the music more inspiring. Then let us welcome the songlets of our Sunday-school music that are so full of soul melody, even if the proprieties of those old maids, the musical Nine, be offended by both words and song.

Of our Sunday-school text-books there has been a complete revision in the last few years. The work in Sunday-schools having changed greatly, the tools of Sunday-school workers have been altered to meet the demand. This branch of Sunday-school literature has now a vigorous and healthy growth, and although it is but in the days of its childhood, still it is developing a literature with great rapidity. Our Berean lessons, journal books on teaching, and hand-books of Biblical literature have already grown to become a literature of no mean pretensions.

But what of the Sunday-school library? This is *the* question of Sunday-school literature. We have not the time to point out the defects, or to discriminate the excellencies of our library books. We can not think with some that they are all worthless, yet we are free to confess that there is no task more difficult than to find books which are proper for the Sunday-school library. It is a sad truth that even in the publications of our own Sunday-School Union are found books which, in more ways than one, are objectionable. Characters are made

prominent who are not fit associates for pure-minded, truthful children. But I was to indicate some desirable characteristics of a Sunday-school library rather than criticise our books. The Sunday-school library is *sui generis*. It is not to usurp the place of the family or public library, yet it should to some degree supply their wants.

But in no event should it ever assume to provide a general literature. Works of science, or history, or biography, or travel, as such merely should never find place in the Sunday-school library. Its purpose is not to teach science, or history, only so far as these may be related to, and illustrate that which is the center of all Sunday-school literature, the Bible. For, as the sun is the center of our planetary system, holding each and every satellite in a rigid and beautiful order, and continually pouring over the whole a baptismal glory, so is the Bible the center of all Sunday-school literature, and all the light and glory of that literature should be but the reflection which it borrows from its grand controlling center. The Bible being the grand controlling center of Sunday-school literature, every book should possess its inspiration. Not that every book should be woven warp and woof of religion. But if science be there, it should be science speaking of God; if there be history, it should be history which is not only philosophy, but also Christianity teaching by example.

The Sunday-school library is a help in fostering religious conviction. As he who covets a knowledge of language makes every book in his library to bear on this pursuit; or as he whose object is the culture of a faultless taste in art makes every picture which he studies, or every book that he reads to contribute to this end, so should he whose design is to impress religious truth on the heart make every book a die which will deepen the impression. Every page of Sunday-school literature should as unmistakably bear the image and superscription of the Cross written legibly across it, as the coin of a nation should bear the nation's shield and legend. The library book should be a readable one. It is a great defect in many Sunday-school books otherwise unexceptionable, that they are not readable. They are as tasteless as a chip. The most interesting subjects are made so dry that it is only by most vigorous efforts one can finish reading many of our Sunday-school books. I am aware that of late there has been an effort to provide readable books, and that to this effort we may trace the namby-pamby books which curse our libraries. I know of no good reason why a readable book must be all froth, or a good book only dry dregs. Can no one discover the golden mean between the froth and the dregs?

They should be attractive books. It is a part of true religious culture to educate the taste. I am thankful that the day has dawned when Christians feel the religious value of the beautiful as well as of the true and the good; that workers for Jesus with children are learning that the eye is childhood's gate where instruction enters, and that pure Christian teaching may there find full entrance into the soul. Children are peculiarly susceptible to beauty. The very appearance of every book should be grateful to the eye. And I will here repeat a wish that I saw expressed of late in one of our periodicals, that those having charge of our book-binding would drop the dried herring style and redress our Sunday-school books tastily. They should be adapted to the need of those who will read them. The model teacher does not put into the hands of a beginner a book written in language beyond his comprehension; he gives him such food as his mind can digest. We crowd our libraries with biographies of men of developed character, written in a style faultlessly correct, by men who have grown far away from the tender sympathies of childhood. Is it any wonder children fail to appreciate such biography? Or we fill our shelves with treatises on justification, faith, or repentance, all sugar-coated with some story without point or spirit. Can we wonder if children leave such books unread? If we wish for theology in our library, the story of the Cross is a staple that can not be improved, and always interesting to all classes of children.

For want of time we can only make a passing reference to tract and periodical literature. The great fault of our tracts is their diffuseness. They should be compact shot instead of paper pellets. The world reads its news every day from all parts of the earth in a single column. Since the days of the telegraph,

information has been so condensed that we may often find a whole essay in a single paragraph.

Our tracts should be Gospel telegrams. The world has not time to read disquisitions. It will halt at the first needless word. Then our tracts should be short, sharp, crisp, striking a blow for Jesus in the face of the man who only looks at the tract. They should be adapted to the present need of the world. The tracts that a century ago were effective are sadly out of date now. Another side of human nature is turned to receive the blows of the Gospel hammer. Let the stroke be changed to meet the demand. There are new issues, new demands, to be met. Not the least of these, and germane to this Convention, is the need which we in the South have of scattering millions of pages bearing upon our peculiar work. Tracts defending our Zion, ventilating the Church property question, and on many other subjects pertaining to our peculiar situation, are imperatively demanded. Our periodicals can not, and indeed they ought not to do this work. If it be done at all effectively it must be by scattering tracts. Then there is a demand for a style and class of literature by some of our societies that is peculiar to them alone. It is a matter of congratulation that the Sunday-School Union has, in a measure, met this demand in its issue of lesson tracts. Yet the field is one wider than the Sunday-school; it is as extensive as our entire work.

In the department of periodicals, our supply in the South is not commensurate with the demand. If it were sound policy to sustain for so many years, at such great loss to the Book Concern, the Central and Pacific Advocates, certainly then this whole South, with its more than 200,000 members of our Church, has a claim on the charity of the Church in her need of increased facilities for periodical literature. I am glad that to some extent the wants of the Church have been appreciated; and right nobly has *The Methodist Advocate* vindicated its claim to an honorable place among our periodicals. But the time has come when the whole Church in the South says of Dr. FULLER, "Loose him and let him go;" "Give him press, and type and paper, and editorial aid sufficient to do himself and the Methodist Episcopal Church in the South full justice." When our contemporaries run by steam we can not hope to compete successfully on a mud turnpike, even though we run the best of Concord coaches with a six-horse team, and have the most skillful driver that ever handled reins. Let the Church give us of the South a fair start in our periodicals, and we will astonish Yankee enterprise in our progress. But let us not forget that the value and power of our Church literature depends upon the presence of the Holy Spirit. It can thrive only as a plant of God. And what is effected by that literature will be in proportion as the Spirit of God circulates unceasingly in all its parts, trunks, branches, and twigs, covering the entire tree with foliage, flowers, and fruit. May this life ever animate our literature, that it never become sterile and withered!

Rev. J. W. LEE followed the essay. He said: The essayist has clearly presented the publishing interests of our Church. I will endeavor, so far as time permits, to review the essay *seriatim*. The claim that the Church should give text-books to our schools and colleges, where a pure literature should be taught, and the God of the Bible not be kept from view, is surely not asking too much. These text-books should not only recognize the facts of the Bible, but be filled with its spirit. They should rank first of their class in the sciences, literature, and the arts. Nothing should be of the inferior order. But I think all this can be secured so far as the usual text-books for schools are concerned, by the faithful vigilance of our Church press in the supervision of books to be used. Let more scrutiny be given by the religious press, and let educators in our schools and colleges be held responsible for the character of the books used.

As to theological text-books I would, with the essayist, have them Methodist—all aglow with the freedom, life, and power of the Gospel, as we understand and teach it. This is the field of our Church literature. Give us Wesleyan theology, because we believe this to be the Gospel in its fullness, purity, and power. Let every book and tract issued from our Church press be filled with it. Let the publications of our Church supply this want.

As to our Church Press: I believe it to be the freest, purest, and most powerful religious press in the world. We have not yet reached our ideal, but are going on to perfection. Give us in the family of our "Advocates" one more cosmopolitan in its character, embracing the world as the field, and alive with condensed news and illustrations of the progress of Christ's Kingdom; and then let the local Advocates be filled with home news all aglow with Christianity in earnest, and these aided by the *Quarterly Review*, the *Ladies' Repository*, *Golden Hours*, and *Sunday-School Journals*, and our armament is complete. We heartily indorse the essayist's earnest words for our own "*Methodist Advocate*" and its noble editor.

Our *Sunday-School publications*, I believe, are the best in the world. With such a leader as Dr. Vincent, we might go forward, and we are so doing. The essayist speaks of the "herring-back style of binding" as antiquated, and asks for letter and binding that shall sparkle with life. The recent publications of our Book Concern show that they can equal any thing issued from the American Press. We may take courage on this point. Let our Sunday-School Libraries be supplied with our own books, and our Sunday-schools be taught from our excellent Berean lessons. Fill the pages of our Sunday-school literature with earnest Christianity, and the fires of Methodism will enkindle in young hearts. I do not agree with the essayist that our tract literature is not up to the times. The recent publications of our Tract Society are excellent. These tracts are filled with Gospel truths. We have no need of sending across the water to supply the people with Dublin tracts by the ton. The recent publications of our Tract Department are "not pellets, but bullets." *They strike to the heart.* Let us scatter them all over this land.

On motion, it was decided to publish the proceedings of the Convention in pamphlet form. The sum of one hundred and twenty-five dollars was raised in cash and paid to Dr. HITCHCOCK for this purpose. E. Q. FULLER, J. W. LEWIS, J. BRADEN, J. D. KNOWLES, and J. W. LEE were appointed a committee to prepare the Report of the Proceedings for the press. Rev. A. C. M'DONALD offered a resolution to the effect that the *Methodist Advocate* ought to be made as large as the *Western*; that the Convention will then greatly enlarge its circulation, and that there ought to be only one *Advocate* in the East, only one in the West, and one in the South. This resolution was referred, after remarks from Dr. HITCHCOCK, to the effect that the *Atlanta Advocate* will be enlarged as soon as funds and the wants of the South warrant it. Dr. HITCHCOCK did not give any encouragement to the idea of enlarging the paper before the General Conference, or to the idea of making it of the size and expense of the *Western Advocate*.

Rev. F. A. MASON read the seventh essay, on

CHURCH MUSIC.

So much has been published on this subject in music books, as well as in brief articles in the Church papers, that it seems difficult to present ideas that will not be trite and uninteresting. Our own branch of the Church enjoys the deserved reputation of having been particularly successful in the conduct of this part of public worship; and where a whole Church has thus manifested an earnest practical interest in the subject, it is but reasonable to suppose that it is already in possession of many right ideas upon it. The number of music books which have been published is simply *immense*. They have dropped from the press not by the thousands only, but by the *million*, each book containing more or less of instruction in the theory and practice of singing, with many valuable suggestions as to the mode in which it should be conducted for purposes of public worship. It will, therefore, not be expected that the writer will attempt to offer an exhaustive essay, or even advance much which shall merit the claim of originality. He will simply offer such suggestions as seem to him pertinent and profitable.

All Bible history, and all prophecy, unite in pointing to the fact that God intended worship to be offered to himself through the medium of vocal song. At the creation "the morning stars sang together, and all the sons of God shouted

for joy." And when the work of man's redemption shall have been completed, the hundred and forty-four thousand shall stand on Mount Zion, and, accompanying themselves with their harps, sing the new song—the song of redemption through the blood of the Lamb! Not only so; Inspiration, on the one hand, commands it, and the Church, on the other, delights in it. "Sing unto the Lord a new song," directs the Spirit. "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being," joyfully responds the Church. Accordingly, God has provided one whole book of his blessed volume for songs of praise.

It is natural for man to sing. It is physiological; and in thus directing worship to be offered in song, our religion proves its Author to have been one infinitely wise as well as infinitely good; for herein, as in so many other respects, its precepts are thus not contrary to, but follow, that course of nature in which we have been created.

It has been said that "the soul of man is larger than the sky, deeper than the ocean." Large as it is, deep as it is, religion, dealing with truths of infinite value and extent, excites emotions which fill it to its utmost capacity; emotions, for the expression of which, mere spoken language affords a channel altogether insufficient—which *demand* for their utterance the "eloquence of song." But while sacred song affords an excellent medium for conveying the praise of the soul to *God*, it is also a most appropriate instrument in the hands of God for conveying *truth* to the *soul*. It softens the feelings, excites the emotions, and thus opens the avenues of *approach* to man's spirit. Many a time have skillful "sowers of the Word" engaged the assembling people, previous to the hours of public worship, in the singing of hearty spiritual songs, and thus broken up, softened, and prepared the hard ground of the congregation for the good seed of the Kingdom which they were just about to cast.

"Teaching and admonishing one another in psalms and hymns and spiritual songs," says the Apostle. And so the skillful class-leader can often give a most pertinent and telling reply by a stanza of a hymn, selected with care from his ready stock.

"A line will reach him where a sermon flies," and how many poor souls who have hardened their hearts against sermon and exhortation, have yet yielded when they have heard the hearty strains of

"Come ye sinners, poor and needy,"

or the solemn tones of "Benevento," chanting the touching expostulation,

"Sinners, turn, why *will* ye die,
God, your Maker, asks you why?"

The whole matter is just here: while religion does not neglect the appeal to reason, and imperatively demands the consent of the will, it recognizes the fact that emotion, passion, can be most efficaciously employed in obtaining this consent, and that, further, no human agency is so powerful as music in exciting this principle. Napoleon attested this fact when he forbade the singing of "La Marseillaise" in Paris, and the Spaniards when they prohibited in Cuba the singing of "Serona la tromba."

At a late Sunday-school exhibition in Union Church, in Nashville, a little girl sang a plaintive, simple song, entitled "The Little Wanderer's Appeal." Something in the song touched the hidden springs of pity and benevolence in the hearts of those who heard, and while the eyes of all were moistened, some sobbed aloud and shed tears freely; others said that had an appeal then and there been made for funds for a charitable object, they must have responded freely and generously, had it taken the last dime. Thus hearts which would, perhaps, have only been slightly moved by the well-contrived appeal of an accomplished beggar, melted like wax before the song of the modest little maiden. Here, then, is a mighty power, of which it behooves the Church to make the widest, the most intelligent use. There is, too, in music the element of attractiveness. Shakspeare's familiar words tell us:

"The man that hath no music in his soul,
That is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils.
Let no such man be trusted."

Happily for the world, there are few such, for men, women, and children love music, especially *vocal* music, and will flock where it is to be enjoyed; and not only so, but probably because sacred music being charged with the expression of the grandest ideas, the loftiest hopes, the deepest feelings, is really the most *expressive*. It is matter of fact, that many who make no pretensions to a religious experience, are yet more fond of sacred music than of secular; and, happily, too, for us, as a Church, in our purpose to save men, a hearty, simple song of praise has far more attractive power for the multitude than the most elaborate symphony, skillfully performed upon the organ by a master of that noble instrument.

This, too, then—its attractiveness—is an element in sacred music which “the men of God,” by all means seeking to save some, must not disdain to make use of. Lively spiritual song is a *bait*, which, though all unwittingly, the Church has, nevertheless, thrown out, many a hungry soul has laid hold and been caught to his own salvation!

How, then, shall this part of public service be conducted? The Psalmist answers, “Let the people praise thee, O God, yea, let all the people praise thee!” And the Apostle, with the voice of inspiration, declares, “I will sing with the spirit, and I will sing with the understanding also.”

Nothing can be further from the Scriptural idea of assembly worship, in the matter of song, than that a quartette of singers, however fine their voices, or skillful their performances, should offer to God the praises of a large congregation, while the latter stand with open book, but silent tongue. It is a scene unworthy the intelligence, the individuality, not to say the *piety* of the age. The writer will give place to few in enjoyment of fine, even elaborate music, rendered by good voices, improved by cultivation. But mere quartette singing in the house of God, is out of all place and character. Matters of taste and art have, indeed, their place in the house, and even in the conduct of the worship of God, but that place is altogether a secondary one. The purpose of the use of music in the church, is not that the congregation may be delighted, or that a few artists, confessedly fine, may display their accomplishments—in other words, the church is not a mere concert hall—but that *God may be worshipped*. Hence any conduct of the ordinary song service, such as that all the people do not have free opportunity to join in it, must be faulty, dishonoring to God, and unprofitable to the people to the extent that it so deprives them. We say with the Psalmist, “Yea, let *all* the people praise thee!”

But it is matter of congratulation that even in our large and wealthy congregations in the cities, there is a returning tide of good sense in this matter; a tide so strong as that it has caused either the banishment altogether of the quartette choirs, or their employment simply in the capacity of *leaders* in singing.

But if professional aid is to be so largely dispensed with in conducting this part of the service, it is important that the people be able to sustain their part intelligently and profitably, for “let all things be done decently and in order;” and every minister at least knows the chilling effect upon himself and the spirit of the whole services, if the musical part be conducted in disorder or with ill-taste.

Fortunately in these days, there are to be found in almost every congregation, those who have some acquaintance with music. These may seem as the leaven which is to leaven the whole lump. They may be gathered into a choir to lead the public congregation, and scattered in the different social meetings, they may teach time and tune to the Church in detail. Much good may be accomplished and much interest awakened by a meeting—not for the study of the science of music, but for practice in singing hymn tunes, held, say in connection with the Church prayer-meeting, or at other convenient season. To this meeting the whole congregation should be cordially invited. For use in such a meeting the New Hymn and Tune Book will be found very appropriate, as here are the hymns of the Church, set to the very tunes to which they are every Sabbath sung, by perhaps hundreds of Methodist congregations throughout the land. And here it may not be out of place to say, that it will be difficult to find a better selection of rich, appropriate hymn music, than is to be found within the lids of this book. For congregational purposes it is open to *one* objection, and that is, its *too great* variety.

An organ, played not for display, but as an accompaniment to the singing, is a great help. Where the congregation is small, and the singing feeble, it adds much to this part of the service, affording volume to the tunes, supporting the voices, and giving dignity and interest to an exercise that must otherwise seem weak and uncertain. Where the congregation is large, an organ, proportioned to it, in power, is of great use, in enabling so large a body of singers, many of whom are unskillful musicians, in preserving both time and key. The proneness of large bodies of singers, when unsupported by an instrument, to fall from the key, has been observed by every one who has had his attention directed that way. The use of an instrument of sufficient power would remedy the difficulty.

To our mind, the highest attained ideal of Church music that we have witnessed—at least within the walls of a church—is that presented in Plymouth Church, Brooklyn, where three thousand voices, led by a large, well-trained choir, facing the congregation, and supported by a powerful organ, every worshiper supplied with both words and music, join together in intelligent, orderly praise. Such singing is decent and in order, and is an offering of human industry, skill, and intelligence, suited to the dignity of worship in God's house.

But the attainment of the highest ideal of excellence as to the part *man* has to do, will be vain, so far as the chief end of Church music—the worship of God—is concerned, unless it be also offered with the spirit. But this is understood; we are speaking of that style of Church music which seems best adapted to the occasion.

But there is a branch of this subject, which, under circumstances so favorable as these, it would seem ought not to be neglected. We allude to singing in our Sunday-schools. While we rejoice that of late years the style of Sunday-school music has become better adapted to, and more attractive to children, we can not help feeling that we are drifting, we scarce know whither, in respect to the hymns—if, indeed, such many of them can be called—which in many of our schools are being put into the hands of our children.

An eminent statesman is said to have remarked: "Let me but make the ballads of a nation, and I care not who shall make its laws." We might, with equal propriety, say: "Let us but be assured of the character of the *hymns* our children sing, and we care not who shall preach them their sermons." For who does not know that the children are singing their Sunday-school hymns at home, on the street, on the hillsides, in the lanes and by-ways of the city—*every-where*, in fact—and that on the principle of association, through the medium of a sweet or lively air to which they are sung, the *sentiments* of these hymns, be they good or indifferent, sound or false in theology, giving false or true views of life, of death, and of eternity, are being imbedded into those fresh minds and sensitive hearts—perhaps never to be eradicated? Men *cling* to that which they have learned in early life. If we ask, what are our public congregations singing? we can give a clear, satisfactory reply. As a rule, they are singing the noblest and grandest hymns ever written, in which the theology is sound to that extent that it will bear the closest scrutiny in the light of Bible doctrine, in which the poetry delights the finest taste, and of which the themes and subjects are suited to every variety of soul experience.

Our preaching may at times be weak—possibly faulty, or unsound—but we take delight in knowing that our hymn service is uniformly excellent, and that when those hymns most in use among us are treasured up in the memory, the truths which they contain, born of God, will surely aid that soul in climbing heavenward. But when the *more* important question, "What are our *children* singing?" is asked, how vague, how uncertain, how unsatisfactory the reply! As a *Church*, we do not *know what* they are singing. Each Sunday-school can answer for itself as to the authorship of the *music* in use in its midst; as to the words, it is very doubtful in many cases if an intelligent, much less satisfactory reply can be given.

The strange feature of the case is that while we have ransacked the entire range of English literature to find suitable hymns for the Church, selected them with the greatest care, and sent them out to the people under the seal of the highest authority of the Church—our General Conference—*practically*, at least,

we have said we care little what the children sing, so it is not positively vicious or false. Somebody writes a few stanzas of diluted theology dressed up in highly imaginative language, one of our popular composers sets them to a lively, taking air, an enterprising publisher thrusts it before our face, and urges us to purchase—we buy, and the thing is done.

Thus the Church *practically* has transferred this whole matter—a matter of transcendent importance—to outside and wholly irresponsible parties. And thus, instead of the *best* hymns for children, we are, in many instances, giving them a large amount of matter which, judged as hymns, is very indifferent. And the very *quantity* of these books is becoming an embarrassment, if not an evil. They are issued with almost the frequency and regularity of periodicals. And unless the age of miracles in hymn-writing has arrived, this fact alone should raise serious doubts as to whether the matter which they contain is up to that standard of excellence which we ought to require before we put it into the hands of the children.

Another serious evil arising from the exclusive use of these Sunday-school music books, is the *divorce* that is thus practically declared between the music of the great congregation and that of the Sunday-school. We are of those who earnestly contend that the Sunday-school is not a separate institution from, but a part of the Church, and that every possible means should be used to keep the children in intimate relations to the Church. But if words and music used in the Sunday-school are to be almost wholly different in identity, in style, and in character, from those used in the great congregations, we are driving a powerful wedge to separate the children from the Church. They too readily take up the idea that the Sunday-school is for children, and the public preaching service for grown folks. We think our Sunday-schools should make more frequent use of the hymns and tunes of the Church, and that our congregations should not be so dignified that they could not occasionally make use of tunes, at least that are familiar and adapted to children.

In all these matters it is much easier to pull down than to build up, to destroy than to create, to point out evils than to suggest their remedies; but in general, we think the subject of our Sunday-school hymns should receive the careful consideration of the best minds of the Church, and that General Conference action on the subject would by no means be inappropriate.

The essay was discussed and adopted.

EVENING SESSION.

The entire evening was given to a discussion of Sunday-school work, by J. OSTRANDER, E. Q. FULLER, and R. S. RUST.

THIRD DAY.

MORNING SESSION.

EAST TENNESSEE WESLEYAN UNIVERSITY, }
 Athens, Tennessee, June 17, 1871—9 o'clock, A. M. }

L. C. MATLACK, from the Committee to Memorialize the General Conference of 1872, made the following report, which was adopted:

"We ask that the Convention adopt the following: That the committee be instructed to prepare and present to the General Conference of 1872 such a summary of the proceedings of this Convention as shall indicate the history, progress, and prospects of the Methodist Episcopal Church within the bounds of our Annual Conference, and that they be recommended to call attention especially to the wants of the South in regard to the establishment of a book depository, weekly journals, educational institutions, and the securing of a larger share of benevo-

lent appropriations, and also of Episcopal supervision, if consistent with the general welfare of the Church; and that the committee be authorized to act after our adjournment, if found necessary to perfect their memorial, and to present the same to the General Conference."

The following memorial was referred to a special committee of three:

"*Whereas*, The Louisiana Conference is central to a great portion of our work in the South, including the great States of Texas, Mississippi, Arkansas, Alabama, and a large portion of Tennessee; and,

"*Whereas*, The city of New Orleans is the great city of the South-West, and is the great commercial center to which our people naturally look for their supply of books, reading matter, and also for the current news of the day, and their religious or Church periodicals; and,

"*Whereas*, It is unnatural and unreasonable to expect them to look to any other point in all the South as their center for supplying the reading matter or Church periodicals; therefore,

"*Resolved*, That in our judgment it is the imperative duty of the Church and the ensuing General Conference to establish a good book depository in this city, for the supply of our own and all the surrounding Conferences who look on this point as a radiating center, and also in connection therewith, at the earliest practicable day, to establish a religious paper to be published under the auspices and in the interest of the Methodist Episcopal Church, as the organ of the Louisiana, Texas, Mississippi, Arkansas, Alabama, and West Tennessee Conferences, if no more.

"2. That our delegates to the Athens Convention be instructed to present these matters before the body, and urge that it unite with us in a memorial to the General Conference to grant our wishes as expressed in the foregoing resolution.

"That a copy of the foregoing preamble and resolutions be furnished the Chairman of our delegation to the Athens Convention, with a request that he lay the same before said body, accompanied with such remarks as he may deem the importance of the subject may demand."

The special committee reported that since this body can not control the action of the General Conference, the memorialists be requested to petition the General Conference, and that this last body will undoubtedly pay respectful attention to their wishes.

The eighth essay was read by Rev. JOHN BRADEN, A. M., on

OUR BENEVOLENT AGENCIES.

THE first word limits these "agencies" to our Church. The principles of these we may share in common with others, although their specific forms with us may be more clearly defined.

The Discipline of the Methodist Episcopal Church recognizes two objects as embracing the whole field of benevolent effort—the body and the soul. It enjoins upon all with reference to men, "Doing good to their bodies of the *ability* which God giveth; giving food to the hungry, clothing the naked, visiting or helping them that are sick or in prison." Here, in few words, we have the practical, Scriptural exposition of "Thou shalt love thy neighbor as thyself." It is systematic, embracing 1st, object—*all men*; 2, time, "As they have opportunity;" 3, manner, "According to the ability which God giveth." Every person, on entering our communion, pledges himself to be an active member of a grand Christian benevolent association, and is pledged according to his ability to aid the poor, visit the sick at their home or in hospitals, and to make the walls of prisons re-echo with the voice of prayer and praise. Every society of Methodists is a band of agents of "Him who went about doing good," pledged to work, following the example of the Master.

There is power in this agency. Often the way to a man's heart is through some favor to himself or family. A loaf of bread may sometimes be a better evangelizing influence than a Bible. A night's watching by a sick-bed may do more to give access to the heart than a hundred tracts. A garment to a ragged child may lead him to accept the garment of salvation. A persistent course of

kindness to a prisoner may make him a "prisoner of hope." There are over a million of agents agreeing to push this plan to its legitimate results, by working according to their *ability*. If this is done, how many hearts may be comforted! How many widows relieved! How many orphans cheered! How many homeless ones sheltered! How many lonely, forsaken ones in the hospitals consoled! How many criminals prompted to lead a better life! How many hungry ones fed! How many naked clothed! poverty-stricken ones relieved! How many souls led to Jesus! This plan suggests "Methodist Homes" for the homeless of our large cities; homes for the orphans of our Church, whom we baptize and pledge ourselves to watch over; hospitals where there would be Christian influences and watch-care for the unfortunate. These results are the necessary outgrowth of our plan when worked thoroughly. The realization of these results will place our Church in the front rank of the instrumentalities which are to save the world. Have we the *ability*? Who doubts that there are many men in the Methodist Episcopal Church each of whom in the next ten years could build a monument to his memory more enduring than marble or brass, in the form of a home for the orphans or homeless ones, a shelter for the poor, an asylum for the afflicted, a retreat for the aged; who could also endow these institutions with from one-half to a million of dollars, and that without any great personal sacrifice? That it is more blessed to give than to receive is a truth hard to impress upon the human mind. The "blessing of giving" is enjoyed by few, if we may judge from the narratives in lovefeasts and class-meetings. Many speak of walking the gold-paved streets of the New Jerusalem, but are quite unwilling to furnish any of the gold to pave them, by "laying up their treasures in heaven."

2. Doing good "to their souls." This embraces the intellectual and moral natures. Here the agencies of the Church may be divided into educational and religious. The question, "How shall the Church provide for the higher education of her youth?" shows the position of the Church. In this question the obligation of the Church to educate the young is assumed, and only the question is asked, "How shall it be done?" It is answered, every Conference may have a high school, seminary, or college under its care. These institutions are recognized by the Discipline as "beneficiaries" to be furnished with buildings and apparatus, by the benevolence of the Church. The college must have endowments for its support. That the people be properly instructed in this matter, the preacher in charge is to preach once a year on the subject of education, to diffuse information on the subject, and especially to call the attention of our *wealthy members and friends* to the duty of making *liberal donations* and bequests to this object. It is also recommended that provisions be made to help poor young men, by defraying their expenses at the college and Biblical schools. The Church is thus fully committed to a systematic plan for raising a constant supply of means to furnish our educational institutions with suitable buildings, apparatus, endowments, and aid for needy young men. Over a million of members and from two to five millions of friends are to be instructed, that it is the duty of the Church to educate her youth. This work is to be done by good traveling ministers, who are supposed to be in sympathy with the educational work of the Church, and who annually preach on education, and present this claim to their people, and ask for a liberal collection. The results to be expected are these: First. Schools enough to meet the demands of all the youth of our Church seeking "higher education." Second. These schools will be furnished with buildings, apparatus, endowments, and means to aid needy students. Third. The influence of our Church on the world, through the sanctified education of her youth, will tend greatly to promote the spread of "Scriptural holiness over these lands." No one acquainted with the wealth and membership of the Methodist Episcopal Church can doubt the ability of the Church to accomplish all that is proposed by the plan in the Discipline. Almost any Conference in the older parts of the work have individual members rich enough to build noble college edifices, and support a faculty for years without suffering any particular self-denial. Then the twenty thousand congregations, contributing from a few cents to thousands of dollars annually, and the donations of our wealthy members, who are especially to be urged to give while living and to leave bequests for educational purposes, promise a fund sufficiently large for all the

necessary educational demands of the Church. Since, then, the Church recognizes "higher education as one of the objects of her benevolent agencies," the seminary, the college, and the university may rest assured that they have the sympathy of the thousands of the friends of education, and the pledged support of our entire Church, with a plan which, if faithfully executed, will afford all needed aid to judiciously located schools, and endow some of the noblest institutions for Christian education the world ever saw. Students educated in these institutions would be returned to their homes in favor of that form of Christianity which commanded their respect for its efforts to develop the intellect, as well as to lead the affections to the Cross.

For the direct work of Christianizing the world in addition to the regular work of the ministry, we have the Missionary, Sunday-School, Bible, Tract, Church Extension, and Freedmen's Aid Agencies. Each of these has a specific work to perform, and its own plans of operating. The Missionary Society is directly engaged in the grand work of "preaching the Gospel to every creature." The plan of operating this department is nearly complete and is working well, and will soon reach a point where a million and upward will be poured into the treasury annually, and the men as well as the money will not be wanting to supply the fields already white to the harvest. The Sunday-School Agency is being perfected. Nearly nine thousand traveling preachers have pledged themselves to work for this department, by taking collections, and by instructing the children from house to house. Two hundred thousand officers and teachers are working in this field of usefulness. With the Disciplinary provisions carried out, the Sunday-School Union would be able to aid by hundreds where it now is compelled to give tens. The other agencies are auxiliary to these two. The Bible, it is true, is the Word of God, and contains the revealed will of Jehovah, yet its circulation in the written form is only auxiliary to the preached Gospel. This is most emphatically true of the *Tract*. It is a silent teacher, going where the voice of the preacher is not heard, arresting the attention through the eye when the ear can not be reached.

The Church Extension Society, though among the youngest of the benevolent agencies of the Church, has done much. It has encouraged the feeble, aided the struggling, and lifted out of the slough of despond many congregations. It has furnished many places of worship for the poor, which have been filled with earnest workers in the cause of Christ, and the wilderness has been made to "bloom like Eden." This work can only be made efficient by liberal contributions. No minister should count himself entirely blameless who does not afford each of his congregations an opportunity to give, even if it is only a mite. This agency has a peculiarly favorable field for its operations in the South. Here churches are needed—needed for the people. The people are impoverished. The people among whom we labor are especially needy. Many of them toiled for others, who now have the wealth of the country, and have turned away from their former servants, refusing them aid in building churches, and hedging up the way of these people to education and an intelligent Christianity. Laboring for this large class of poverty-stricken ones, ignorant, debased by long years of a servitude in which honesty and chastity were nearly obsolete, who in their utter helplessness stretch forth their hands and imploringly call on Christians for help, is the last of the recognized benevolent agencies of the Church—the Freedmen's Aid Society. This has the most cordial approval of the Church. It labors for a class of people who appeal for help to the patriotism of the every lover of the institutions of our country, as well as to every Christian. The plan for operating in this agency is the same as the others. Our nine thousand traveling ministers are supposed to be in full sympathy with the work, and to be ready to present the facts of the needs of this people, and urge the congregations to give freely. This work differs somewhat from the other fields in that the necessities of the field are changing, and in a few years will require no other aid than that required by the general work. But this very fact makes it most important that the work be done at once; that the money spent now in this work is worth ten times as much as that which may be spent five years hence. Nearly five millions of people are within reach of this agency. They have rapidly improved under the work already done for them.

No benevolent contributions of our Church to the same amount have accomplished so much in organizing Sunday-schools and day-schools, and in giving us access to this people, and giving them confidence in us. If the ministry but present this claim fully, the funds to carry on schools and aid the needy in preparing for teaching and preaching will be freely given. If this work is done by us now millions will call us blessed, as the history of our work shall be read in an educated, enlightened, cultivated, and Christianized race.

The agencies named are emphatically our own. They are recognized by the highest authority of the Church, and their modes of operating have been incorporated in the Discipline. The facilities for making these agencies most efficient are complete. Nine thousand traveling ministers are pledged to see that every one of these agencies is presented to our people for their contributions. These people, under the instruction of the Bible, pulpit, and the Divine blessing, are rapidly increasing in wealth, and it is true that the "liberal soul shall be made fat." Hence it can not be otherwise than that the agencies which have been presented in this essay, so comprehensive and complete, will accomplish all that is claimed for them. The people will respond to all these objects, with the money, the men, and the labor, sufficient to make these agencies all that the necessities of the work demands. These instrumentalities are adapted to our whole work. This need not be discussed; but they are peculiarly adapted to our work in the South, where we are especially needy. We need the charities of Christianity. Political and sectional strife have produced feelings which Christian charity alone can allay. "If thine enemy hunger, feed him; if he thirst, give him drink." It is before the steady genial rays of the sun that the snows and ice of Winter disappear. It is before the outgushing of Christian love, manifested in works of kindness and charity, that the flowing founts of bitterness, in many hearts, are to be dried up. Let this agency of doing good to the bodies of men as we have opportunity, and according to our ability, be fully developed by a universal activity of the ministry and membership of our Church, and the happiest results will be realized. If the nine thousand traveling preachers will but execute the plan for educational purposes in our Church, the great question, "How shall we support our schools in the South?" would be answered. If the twenty thousand congregations of our Church were instructed, annually, in the educational work of the Church, and its importance set before them; if the wealthy members were specially solicited for donations and bequests, as contemplated by the Disciplinary plan, can any one doubt that the response would be liberal? We have no doubt that the funds thus provided would more than meet present wants, and would in time furnish the facilities for the grandest educational system in the world. It may be added that the other agencies of the Church are capable of great increase of efficiency. God has given wealth to the Church, and for what purpose if not to be poured out again in streams that shall bless the world? Missionaries should be sent by hundreds where now tens go. The Sunday-School Union should have means to aid liberally needy schools every-where, Bibles scattered by the million, and tracts like the leaves of Autumn.

Two things are necessary to the highest success of our "Benevolent Agencies." First. The preachers must be thoroughly acquainted with the benevolent enterprises of the Church, and keep the people well informed in reference to them. Second. They must present all these enterprises to each congregation, no matter how poor or how much in debt, and leave the responsibility of giving, or refusing, with the people.

For a minister to be ignorant of our Church enterprises, and the means by which they are to be accomplished, is inexcusable; to fail to instruct the people in these movements is doing the people a great wrong. For a preacher to neglect to present these causes to the people for their contributions, is to foster, to some extent, worldliness, selfishness, and "laying up treasures on earth;" to deprive them of the blessing of Him who "loveth a cheerful giver," and the blessedness of giving, which is greater than that of receiving. With our agencies, and the facilities we possess for making them efficient, it will be our own fault if the Methodist Episcopal Church is not in the front rank of instru-

mentalities for bringing about the happy day "when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

The topic was quite fully discussed by Messrs. RAMSAY, FRANKLIN, and KNOWLES. W. F. HEMMENWAY following, spoke of our Church Extension Society as the most important, not excepting even our Missionary Society. Yet we do not get all proper sympathy and aid from this Society; for some of its officers, not, however, its chief Secretary, speak disparagingly of our work in the South. We are met at the very threshold of our work by authorities in that Society, and by others, who indignantly declare that we have "no business in the South." The claims of the West are urged at our expense. The West's claims are great, but not more so than are ours. Let us speak until we move these obstructive authorities from their seats, or until they hear our cause. The people will help us if our cause only comes to their ears. Our Church is not properly informed by the Church press, and many Northern Methodists believe that our entire membership in the South is composed of colored people. Dr. WEBSTER said that the people need Bible instruction on these practical points, and F. A. MASON emphasized the importance of instruction in systematic beneficence. M. H. NICHOLS said that in the South too much emphasis had been given to the matter of mere experimental, emotional religion. The blind man reads only raised letters. Let the Bible have a new translation into life; let the raised letters of purity and good deeds be so prominent that the world, like the blind, may be able to read. The next speaker was Rev. B. O. WATROUS, who gave a graphic sketch of the difficulties of the work in Texas, and showing how the people need churches and schools. Rev. J. SPILLMAN said that we ought to give as great facilities to white as to colored education. Many counties have not a single school, and some people have not heard a sermon for from eight to twenty years. When I want to aid the blacks, I write to Dr. Rust; but when I want to aid the whites, I have no resources.

The Statistical Report was read by Rev. J. W. LEE and Rev. R. D. BLACK. The figures are taken from the most reliable sources, and are worthy of full confidence. They will attract much attention, and some of their revelations are startling.

REPORT ON STATISTICS.

THE Committee on Statistics, through their chairman, Rev. R. D. BLACK, of Holston Conference, and their secretary, Rev. JAMES W. LEE, of Georgia Conference, made the following report, which was adopted:

Your committee have prepared a variety of tables, showing the growth of the Church in the South, including the original Border Conferences and the Conferences organized since 1864, known as the Mission Conferences. We present such aggregates as may be interesting to read in your hearing, referring for details to the tables themselves. We have endeavored to have every item impartially correct, and the statistics have been compiled from the official documents of the several Churches represented. We have tried to secure the latest reports. We present the present numerical condition of the Methodist Episcopal Church in the Southern States, comprising the Southern Border States, and the States lately in rebellion, and from which we had been excluded till 1864.

The following is the summary:

Traveling preachers, 1,525; members and probationers, 318,444, of whom about 175,000 are white. There are also 2,851 Sunday-schools; 22,693 officers and teachers; 164,783 scholars; and 260,062 volumes in library.

Of this number the Mission Conferences contain 629 ministers and 153,000 members, not less than 47,000 of whom are white; 1,155 Sunday-schools; 5,812 officers and teachers; 61,593 scholars; and 52,176 volumes in library.

The total number of churches in the Southern Conferences, including the Border Conferences, is 2,386, valued at \$5,403,086, and 218 parsonages, valued at \$473,775.

Of this number the Mission Conferences contain 857 churches, valued at \$939,871, and 36 parsonages, valued at \$29,775.

The tables also show the growth of the Church from 1865 in the Border Conferences, and of the Mission Conferences from the date of their organization to the present, with the per cent. of increase for each.

The relative strength of our own Church with that of the Methodist Episcopal Church South, and the Baptist Church, is also shown by States. In this we find the numerical strength of our own Church makes her third in rank, though so recently occupying a large part of this field.

Other tables of interest are also presented, showing the growth of the Church compared with the past and with the other denominations. Time forbids the compilation of tables showing the relative growth of the Church to the population; also, of rates of increase, in decades, of all the Churches.

The table of averages shows that the Virginia Conference has one minister to every 123 members, while South Carolina has one minister to every 445 members. The lowest average value of church property per member, is in Alabama, \$1.88, and the highest average value in the Mission Conferences, in Louisiana, \$17.20.

For further details, we refer to the tables.

TABLE I. — AGGREGATE OF EVANGELICAL CHURCHES IN THE SOUTH.

	Ministers.....	Membership..	Churches.....	Probable Value.....	Schools.....	Officers and Teachers..	Scholars.....	Volumes in Library....
M. E. Church.....	1525	318444	2386	\$5,203,086	2851	22693	164783	260062
M. E. Church South.....	2639	570340	.....	.....	6029	41572	276143	.....
Baptist	6626	913782	11796	.....	2163	15377	172741	128551
Am. Baptist Miss. Union.	101	2096	18	.....	.....	.....	13762	.....
Southern Presbyterian...	840	82014	1469	.....	.....	.....	47317	.....
Presbyterian of U. S.....	200	39535	470	.....	.....	.....	32217	.....
Protestant Episcopal.....	623	39584	721	.....	.....	1157	15800	.....
African M. E. Church...	324	129600	.....	.....	.....	.....	.....	.....
Lutheran.....	561	87480	773	.....	.....	.....	.....	.....
Cumberl'd Presbyterian..	793	63612	.....	.....	.....	.....	.....	.....
Congregationalist.....	39	1578	.....	.....	.....	.....	.....	.....

TABLE II.—STATISTICS OF METHODIST EPISCOPAL CHURCH.

1st.—Of the eleven Mission Conferences in the South.

Churches.....	857	Schools.....	1,155
Value	\$939,871	Officers and Teachers.....	5,812
Parsonages.....	36	Scholars.....	61,593
Value.....	\$29,775	Volumes in Library.....	52,176

2d.—Of Conferences in Missouri, Kentucky, West Virginia, Maryland, and Delaware.

Churches.....	1,529	Schools.....	1,696
Value	\$4,263,215	Officers and Teachers.....	16,881
Parsonages.....	182	Scholars.....	103,190
Value.....	\$443,500	Volumes in Library.....	207,886

(Aggregates elsewhere.)

TABLE III.—M. E. CHURCH IN THE SOUTH, BY STATES.

BY STATES.	Preachers....	Members....	Churches....	Value.....	Parsonages...	Value.....	Sunday-Schools...	Officers and Teachers..	Scholars.....	Volumes in Library....
Alabama.....	60	13653	111	\$24,125	1	\$100	91	361	3753	3213
Arkansas.....	23	4232	17	16,250	.....	.....	41	203	1295	2114
Florida.....	22	3319	34	12,830	.....	.....	32	89	1338	180
Georgia.....	62	18149	111	51,360	2	750	118	583	7164	3521
Kentucky.....	412	23451	162	428,950	10	10,400	189	1358	9773	15381
Louisiana.....	63	10286	45	180,930	3	.....	61	286	4184	3884
Maryland.....	222	58744	89	2,426,182	81	279,825	577	6816	41817	89785
Mississippi.....	83	25620	89	83,545	7	3,100	88	322	5795	1040
Missouri.....	21	26498	144	523,850	35	38,125	330	2576	17504	29880
North Carolina.....	34	7588	49	15,035	.....	.....	94	303	4244	2172
South Carolina.....	66	24066	109	88,780	7	2,750	140	484	8073	2990
Tennessee.....	166	30124	270	241,803	8	4,675	331	2182	18096	22567
Texas.....	50	9347	22	39,600	1	1,000	41	139	2001	862
Virginia.....	102	16617	142	185,613	10	17,400	118	860	5650	9633
West Virginia.....	120	29044	300	399,730	35	47,850	376	3362	18686	40175
Delaware.....	69	17716	192	684,500	21	67,300	224	2769	15410	32655
Total.....	1525	318444	2386	\$5,403,083	218	\$473,275	2351	22693	164783	260062

TABLE IV.—M. E. CHURCH SOUTH, BY STATES.

BY STATES.*	Ministers....	Local Preachers.....	Membership..	Schools.....	Officers and Teachers..	Scholars.....
Alabama.....	223	467	47675	523	3209	22075
Arkansas.....	166	314	29855	323	1714	11296
Florida.....	49	78	7244	88	488	2814
Georgia.....	247	611	67660	745	5294	35638
Kentucky.....	193	300	43706	305	2082	15665
Louisiana.....	69	99	11555	76	608	3827
Maryland.....	168	104	22021	350	2858	17985
Mississippi.....	234	336	38287	349	1934	14014
Missouri.....	211	323	41372	353	2652	19313
North Carolina.....	140	221	47617	597	3703	24848
South Carolina.....	133	131	34040	386	2502	15837
Tennessee.....	395	784	90093	952	6471	45409
Texas.....	209	526	37524	266	1369	11582
Virginia.....	164	150	40676	539	5322	28443
West Virginia.....	48	85	11015	146	1039	6040
Delaware†.....	.....	.....	.....	.....	.....	.....
	2639	4529	570340	5998	41245	274786

* The count is by States, though the exact boundaries of the Conferences could not always be ascertained.

† Included in Baltimore Conference.

TABLE VI.

CONFERENCES.	Date of organization.....	Ministers.....	Membership..	Status in 1871.	Ministers.....	Membership..	Increase.....	Per cent of increase.....
Alabama.....	Oct., 1867...	48	9209	June, '71	60	13653	4444	48
Georgia.....	" ".....	40	10613	" ".....	62	18149	7536	71
Holston.....	June, 1865...	46	6494	" ".....	104	23157	16663	256
Lexington.....	March, 1869.	17	5433	" ".....				
Mississippi }.....	Dec., 1865...	16	2692		89	25620	23214	862
Louisiana }.....					63	10286		
North Carolina and }.....	Jan., 1867...	14	671		19	4558	9731	1450
Virginia }.....					43	5844		
South Carolina and Florida.....	April, 1866...	11	3137		88	28078	24195	771
Tennessee.....	Oct., 1866....	40	3173		71	9895	6722	211
Texas.....	Jan., 1867....	18	1584		50	9347	7763	427
	Status in 1865.							
Kentucky.....	" ".....	31	2900		81	18011	15111	521
Missouri, Arkansas, and }.....	" ".....	74	8625		99	14016		
St. Louis }.....	" ".....				125	16174		250
Washington.....	" ".....	21	8194		97	25388	17192	209
West Virginia.....	" ".....	88	14870		108	27857	12987	87
Baltimore.....	" ".....	72	13730		178	31675	17938	130
Wilmington.....	" ".....	42	12389		113	24194	12035	97
Delaware.....	" ".....	31	8125		48	10967	2842	31

TABLE VII.—COMPARATIVE TABLE OF MISSIONARY COLLECTIONS.

1870. CONFERENCES.	M. E. Church.	Average per Member...	M. E. Church South....	Average per Member...
1.* Alabama..... }.....	\$89 95	.006	\$4,998 50	.20
North Alabama. }.....			2,010 16	.087
Arkansas... }.....			1,090 65	.13
White River }.....			1,073 80	.125
Little Rock }.....			3,543 90	.267
Florida—In S. C. Conference.....			950 58	.13
2. Georgia..... }.....	215 26	.012	7,137 32	.164
South Georgia }.....			7,749 24	.322
3. Holston... }.....	969 83	.042	1,853 30	.061
4. Tennessee }.....	443 80	.046	5,509 16	.13
Memphis.. }.....			2,402 50	.09
5. Louisiana.....	602 45	.058	4,663 25	.40
6. Mississippi..... }.....	205 20	.008	1,116 60	.07
North Mississippi }.....			1,486 05	.062
7. North Carolina.....	61 31	.013	7,137 32	.154
8. South Carolina.....	2,172 12	.08	7,749 24	.21
9. Texas..... }.....	325 25	.034	2,441 06	.43
Trinity..... }.....			1,000 00	.079
East Texas... }.....			508 65	.066
N. W Texas. }.....			1,843 15	.21
West Texas.. }.....			785 50	.22
10. Virginia..... }.....	500 06	.09	4,208 91	.10
11. Washington }.....	992 92	.04		
West Virginia.....	3,098 69	.11	272 93	.024
Missouri.....	1,759 09	.126	3,810 33	.18
St. Louis }.....	3,232 83	.20	6,512 00	.32
Kentucky.. }.....	1,724 38	.09	4,983 23	.28
12. Lexington. }.....	127 00	.023		
Louisville.. }.....			4,074 75	.158
Delaware..... }.....	337 94	.03		
Wilmington. }.....	10,550 75	.43		
Baltimore.....	33,840 82	1.07	5,858 20	.265
Total.....	\$61,239 05			

* The numbers show the original Mission Conferences of the M. E. Church.

TABLE VII.—STATISTICS OF M. E. CHURCH FOR 1844 and 1845—OF SOUTHERN CONFERENCES, 1844 and 1845.

BY CONFERENCES.	Ministers.....	Members— White.....	Members— Colored....	Local Preach- ers	Total.....	Increase from 1840 to 1845.	Percent, of in- crease for 5 years.
1. Alabama.....	110	26514	13537	394	40051	14739	.58
2. Arkansas.....	48	7706	1775	99	9481	3002	.46
3. Georgia	126	36755	13994	294	50709	11852	.30
4. Florida	32	4163	2653	58	6816	.....	.30
5. South Carolina.....	121	32306	39495	265	71801	14375	.24
6. North Carolina.....	85	19499	6390	140	25899	5430	.26
7. Mississippi, including }	114	13257	7799	237	21171	8493	.66
8. Louisiana..... }			Ind. 115				
Missouri.....	120	23695	2530	255	26225	12233	.90
Kentucky.....	166	39377	9362	379	48739	11739	.32
Baltimore.....	248	53466	16412	281	69878	13175	.23
9. Holston	73	35953	4110	299	40063	11830	.40
10. Tennessee.....	130	32398	6859	387	39257	11377	.50
11. Virginia	101	26268	4949	158	31217	7290	.31
12. Texas, East.....	29	2743	424	39	3167	4229	.227
13. Texas, West.....	24	2334	581	25	2915		
14. Memphis.....	99	23342	4843	275	28185	13193	.90
Total, 1845.....	1626	379776	135828	3585	515574	.....
Total, 1840.....	1300	273341	91432	2651	364304	.....
Increase	326	106435	44396	934	151270	151270	.40

Methodist Episcopal Church South, 1845—1860.

	Ministers.....	Members— White.....	Members— Colored ...	Probationers..	Total.....
Total, 1860.....	2884	454203	175252	119613	749068
Total, 1845.....	1251	323029	115079	.....	438108
Increase.....	1633	131174	60173	119613	310960

Per cent. of increase from 1845 to 1860 (in members), 15 years, .71.

Per cent. of increase for each 5 years, average..... .24.

Statistics of Methodist Episcopal Church South.

	Ministers.	Members & Prob'rs. White.	Members & Prob'rs. Colored.	Total.
1860.....	2884	537136	211932	749068
1870.....	2639	557077	13263	570340
Decrease.....	245	.....	198669	178728
Increase .....	.....	20941	.....	.....

TABLE VIII.—STATISTICS FOR THREE CHURCHES IN THE SOUTH, COMPARED.

STATES.	NUMBERS.				Total Members and Probationers.....	CHURCH PROPERTY.				SUNDAY-SCHOOLS.			
	Ministers.....	Local Preachers.	Members.....	Probationers.....		Churches.....	Probable Value.	Parsonages.....	Probable Value.	Schools.....	Officers & Teachers	Scholars.....	Vols. in Library.
ALABAMA—													
M. E. Church*.....	60	128	11862	1791	13653	111	\$24,125	1	\$100	91	361	3753	3253
M. E. Church South†.....	225	467	.....	.....	47675	.....	.....	.....	.....	523	3209	22075	.....
Baptists‡.....	519	.....	.....	.....	59109	1,054	.....	.....	.....	106	935	6410	.....
ARKANSAS—													
M. E. Church.....	23	79	3167	1065	4232	17	16,250	.....	.....	41	203	1295	2114
M. E. Church South.....	166	314	.....	.....	29855	.....	.....	.....	.....	323	1714	11296	.....
Baptists.....	284	.....	.....	.....	30009	539	.....	.....	.....	.....	.....	.....	.....
FLORIDA—													
M. E. Church.....	22	39	2267	869	3136	34	12,830	.....	.....	32	89	1338	180
M. E. Church South.....	49	78	.....	.....	7244	.....	.....	.....	.....	88	488	2814	.....
Baptists.....	75	.....	.....	.....	11611	154	.....	.....	.....	23	86	844	.....
GEORGIA—													
M. E. Church.....	62	127	14310	3839	18149	111	51,360	2	750	118	583	7164	3521
M. E. Church South.....	247	611	.....	.....	67660	.....	.....	.....	.....	745	5294	35638	.....
Baptists.....	1009	.....	.....	.....	134337	1,856	.....	.....	.....	164	719	8893	778
KENTUCKY—													
M. E. Church.....	112	286	19534	3917	23451	162	428,950	10	10,400	189	1358	9773	15381
M. E. Church South.....	193	300	.....	.....	43706	.....	.....	.....	.....	305	2082	15665	.....
Baptists.....	673	.....	.....	.....	89507	982	.....	.....	.....	77	21	2195	115
LOUISIANA—													
M. E. Church.....	63	183	8283	2003	10286	45	180,930	3	.....	61	286	4184	3884
M. E. Church South.....	69	99	.....	.....	11555	.....	.....	.....	.....	76	608	3827	.....
Baptists.....	227	.....	.....	.....	30765	374	.....	.....	.....	22	124	922	740
MARYLAND AND D. C.—													
M. E. Church.....	222	483	50057	7967	58024	589	2,426,182	81	279,825	577	6816	41817	89785
M. E. Church South.....	168	104	.....	.....	22021	.....	.....	.....	.....	350	2858	17985	85665
Baptists.....	56	.....	.....	.....	12728	54	.....	.....	.....	52	621	6435	10224
MISSISSIPPI—													
M. E. Church.....	83	242	20110	5510	25620	89	83,545	7	3,100	88	322	5795	1040
M. E. Church South.....	234	336	.....	.....	38287	.....	.....	.....	.....	349	1934	14014	.....
Baptists.....	448	.....	.....	.....	62431	895	.....	.....	.....	51	59	1808	720
MISSOURI—													
M. E. Church.....	231	390	21498	4814	26498	148	523,750	35	38,125	330	2576	17504	29880
M. E. Church South.....	211	323	.....	.....	41372	.....	.....	.....	.....	353	2652	19313	.....
Baptists.....	704	.....	.....	.....	69904	1,184	.....	.....	.....	603	5094	38182	41108
NORTH CAROLINA—													
M. E. Church.....	34	37	6657	931	7588	49	15,035	.....	.....	94	303	4244	2172
M. E. Church South.....	140	221	.....	.....	47617	.....	.....	.....	.....	597	3703	24848	.....
Baptists.....	583	.....	.....	.....	89240	1,235	.....	.....	.....	117	837	9256	4704
SOUTH CAROLINA—													
M. E. Church.....	66	216	20435	4507	24942	109	88,780	7	2,750	140	484	8073	2990
M. E. Church South.....	133	131	.....	.....	34040	.....	.....	.....	.....	386	2502	15837	.....
Baptists.....	391	.....	.....	.....	72258	681	.....	.....	.....	154	1113	9321	3916
TENNESSEE—													
M. E. Church.....	166	288	.....	.....	30124	270	241,803	8	4,675	331	2182	18096	22567
M. E. Church South.....	395	784	.....	.....	90093	.....	.....	.....	.....	952	6471	45409	.....
Baptists.....	642	.....	.....	.....	77389	837	.....	.....	.....	88	432	8686	5568
TEXAS—													
M. E. Church.....	50	77	7934	1413	9347	22	39,600	1	1,000	41	139	2001	862
M. E. Church South.....	209	526	.....	.....	37514	.....	.....	.....	.....	266	1369	11582	.....
Baptists.....	377	.....	.....	.....	33005	712	.....	.....	.....	96	.....	.....	.....
VIRGINIA—													
M. E. Church.....	102	117	13214	3403	16617	211	358,413	10	17,400	196	1733	10371	20595
M. E. Church South.....	164	150	.....	.....	40676	.....	.....	.....	.....	539	5322	28443	.....
Baptists.....	591	.....	.....	.....	122120	948	.....	.....	.....	406	3481	61121	40872
WEST VIRGINIA—													
M. E. Church.....	120	259	22548	6496	29044	300	399,730	35	47,850	376	3362	18686	40175
M. E. Church South.....	48	85	.....	.....	11015	.....	.....	.....	.....	146	1039	6040	.....
Baptists.....	155	.....	.....	.....	19275	300	.....	.....	.....	210	1673	9827	17704
DELAWARE—													
M. E. Church.....	69	98	14895	2821	17716	192	684,500	21	67,300	224	2767	15410	32655
M. E. Church South.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baptists.....	5	.....	.....	.....	782	7	.....	.....	.....	11	182	1993	2251

* Taken from General Minutes of the M. E. Church.

† Taken from General Minutes of the M. E. Church South.

‡ Taken from Baptist Year Book.

The reading of the Statistics was followed by remarks by Rev. A. C. M'DONALD. He said:

The reading of tables of statistics is usually considered a dry entertainment; but those just read seem instinct with life. So far from representing a "valley of dry bones," they rather symbolize that other scene of prophetic vision where "an exceeding great army" rose up responsive to the prophet's call. The wonderful facts embodied in the statistics so carefully compiled furnish abundant food for thought, and contain a complete answer to long mooted questions relating to our Southern work.

There was a time when, looking toward an uncertain future, our wisest and most thoughtful men might have entertained misgivings as to entering this field. Timid conservatism, before the war, hesitated as to our border work; and even since the war we have heard of grave doubts in certain quarters of the wisdom of extending our labors in the South. Happily this question has passed from the domain of theory to the test of actual experiment. The aggressive spirit of an impetuous, uncontrollable Methodism has thrown out its forces throughout this land, and the results are before us in the form of tabulated facts.

Foremost in this grand array of facts is made apparent our great numerical strength as compared with denominations who have been longer in the field. From the report before us we learn that we have now in the Southern States 318,454 members, 2,386 churches, worth \$5,441,341, with 2,851 Sunday-schools and 164,783 scholars. The almost incredible fact is there shown that in a few short years our Church has won its way to the third rank among the Protestant denominations of the South, having left all others, save the Baptist and Southern Methodist Churches, numerically in the rear. In the light of such a fact, can there be longer a question as to the necessity or propriety of our Southern work? Never since the time when "tongues of fire" were given to the early ministers, and thousands were converted in a day, has such vast success attended the efforts of a Christian Church. You may claim that a portion of the membership so gained would probably have found a home in other Churches had we not extended our labors to this field, but even in that case they would be in a Church not of their first choice, while who can tell the immense numbers that, but for our timely aid, would be to-day outside of all Christian organization, and strangers to the way of peace.

Another gratifying fact shown by this report, is that this wonderful increase has not been sudden and spasmodic, but the steady progress of regular normal growth. This can best be shown by a specific illustration, and being more familiar to me, I here introduce as a sample of the whole the statistics showing the gradual growth of our work in Mississippi. In the early part of 1866 there came into that State one lone missionary, Rev. N. L. Brakeman, now of the North-West Indiana Conference. In his district, which embraced the State, he had no preacher, no house of worship, not even a member. At the next Conference he returned 2,201 members, 9 churches, valued at \$27,800, with 9 Sunday-schools and 1,115 scholars. At the succeeding Conference there was an increase of 3,748 members, 12 churches, worth \$4,400, and 10 new Sunday-schools, with 183 scholars. The next year there was an increase of 5,002 members, 10 new churches, worth \$2,765, with 14 new Sunday-schools and 663 scholars. The next year, there was an increase of 7,429 members, 17 churches, valued at \$17,485, with 19 Sunday-schools and 1,707 scholars. The last year a further increase was reported of 7,240 members, 48 churches, valued at \$34,205, with 36 Sunday-schools and 2,087 scholars. The result of five years of such increase gave us a grand total at our last session of 25,620 members, 96 churches, valued at \$86,645, with 88 Sunday-schools and 5,795 scholars. And as in this, so in all the Southern States. Silent, steady, onward, like the deep flow of ocean, has been the advance of our Church over these lands.

I have read the thrilling story of the early pioneers of Methodism; the labors, perils, and successes of our fathers. I have watched the opening of the grand Western field where Methodism, keeping step to the march of empire, moves in the advance line of civilization, and dots the mountains and lines the valleys with its churches. In thought I have gone back to the cradle of Meth-

princely benefactions of our Church might be directed, it seemed to me that a odism in the Old World and studied its early spirit, trials, and conquests. But, Mr. President, neither the great revival under the Wesleys, nor the grand successes of our fathers, nor yet the vast movement by which our Church cleaves her way to our Western golden shores equals the wonderful success that you and I have seen, in part, with our own eyes, and of which we are, to-day, so forcibly reminded in the astonishing report which has just been read. We are living in the heroic age of Methodism. Never since the first mighty ground-swell of Christianity, in which it rolled from Jerusalem to the "regions beyond," has there been a higher wave of success, nor attended, I may almost say, with greater peril to the self-denying labors in the field.

A most unexpected financial exhibit is also furnished in the report before us. In securing the results that have been reached there has been a large outlay of the funds of the Church. In the extreme South, including mission appropriations for the support of preachers, aid from the Church Extension Society for building churches, and appropriations from the Sunday-School Union, and the Freedmen's Aid Society, something over one million of dollars has been expended. Much of this having been spent in support of teachers and ministers, and in aiding young preachers to obtain an education, would not be expected to furnish any returns in dollars and cents. And yet we have the singular announcement that in the property now held in churches, parsonages, school edifices, and land, we have the full equivalent of every dollar expended on this work. All the higher results: the power of our pulpit ministrations, the instructions furnished in day and Sunday schools, the good influences started, the souls that have been converted, the virtue that has been cherished, the prayers that have ascended, and the thousands that, leaving our ranks below, have gone singing to the golden shore, are the net gains, after furnishing a complete offset to the expenditures, on this field. When and where did mission field ever yield such rich returns?

The lowest reported value of a church is \$25; the greatest, \$50,000 at New Orleans, and \$225,000 at Washington, and one at Wilmington, Delaware. The lowest average value of a church in the Mission Conferences is \$217. The highest average value of churches in the same is \$2,197.35. The Southern Conference whose per cent. of increase is greatest: Kentucky, 521 per cent.; in 1865, 2,900 members; in 1871, 18,011. The total membership in sixteen Southern States is 318,444, of which number about 175,000 are white, and that in the Southern Mission Conference is 153,000, of which not less than 47,000 are white. The aggregate of benevolent receipts from organization of the strictly Mission Conferences to January, 1870, is \$22,712.04.

In all this gratifying success we feel a home interest such as we can realize in no foreign field. We rejoice over successes in all lands and continents. Humanity every-where is precious, and all nations form part of the glorious inheritance of the Great Redeemer. But we are linked more closely to our own land and people than to nationalities widely separated from us. This South land is our own country. Its elevation is a necessity of our National life. Its destitution appeals strongly to our sympathies. It is not from fault of theirs that the millions of freedmen, overwhelmed in helplessness, must turn imploringly to us. It is not the fault of the white Union man of the South, that he must look to his Northern brother to aid in building his churches, supporting his ministers, and sustaining his schools. The destitution is here; the vice, sin, and ignorance is here; but the material, too, is here in rich abundance, ready to be wrought into the grand spiritual temple of God's completed purpose.

Great as has been our progress in the few years that are past, it might have been greater still. The richest field that ever waved before any modern Church has been but very partially entered. With opportunities unsurpassed, we have lingered as a Church sadly behind our great duty. Doors have opened that we have not entered; voices have called that we have not regarded; hands have beckoned to us to which we have not responded. The harvest truly has been plenteous, but the laborers have been few. When the preparations were being made for our great Centenary year, and objects selected toward which the

great time and occasion had providentially met; and as I could, I urged with pen and voice that these prospective donations be applied to the wonderful field the hand of God had so strangely opened. The whole South was before us and ready for occupation. I thought so then, and think so still, that in seizing the grand possibilities then before us we would have erected a monument to our Centennial grander than piles of churchly architecture or educational edifices.

The opportunity was only partly improved; the golden moment has fled, but from the success of our partial occupation, we see what might have been achieved. A vast field still awaits our efforts. We have lost what we can not now regain, but there is still before us a field in promise, and still inviting an entrance. A vast work is still before us. More than twenty-five per cent. of our present membership is in the Southern States. When the material now existing, ready to our hands, shall have been fully worked, there will be within our fold in the South fully one million of souls.

Rev. N. GREEN, of New Orleans, spoke of the great work of the Old Church in Louisiana.

AFTERNOON SESSION.

The afternoon was occupied with discussions upon resolutions and various items of business. The resolutions adopted by the Convention will be found in another place.

Provision was made to assist any young man who enters the theological department of the East Tennessee Wesleyan University, and who will bring a recommendation from his quarterly conference. The offer proposes to thus pay small sums to the amount of \$1,000, and will apply to all who come during the ensuing year armed with the proper papers.

Interesting letters were read from Rev. J. P. NEWMAN, D. D., of Washington, D. C., and Rev. J. W. YARBROUGH, of Georgia, expressing deep interest in the Convention, and regrets at not being able to attend.

EVENING SESSION.

The evening session was occupied in the discussion of Church Extension.

Dr. MATLACK said:

The objective point for a speaker on such an occasion as this, should not be to accomplish present results so much as to prepare the way for future and more abiding benefits. This Convention is our seeding time. The fruit of it we look for hereafter. To-night is our last sowing. I have a few seed thoughts to drop into the minds of my brethren.

We are here in this South land; some of us native and long resident; others from the North country within a few years; all engaged in a permanent work, none having the purpose of leaving. Who and what are we? We are not the agents merely of a missionary enterprise for the elevation of a class. We are duly authorized ministers of Jesus Christ; members of the Methodist Episcopal Church, which we seek to establish in the name of the Master throughout the land, as a means of spreading Scriptural holiness. From this standpoint my remarks are offered. We should seek to extend our work among the needy white population more than has yet been done. And there are large fields long abandoned or never occupied which the churches of the South can not supply, or have never supplied with ministerial labor. For us to have stayed away, or to go away now from those perishing thousands would be a reproach to Christianity. A neglect of our neighbor which infidelity might properly fling in our faces with contempt. The obstacles in our path, although serious, are not insurmountable. There are two claiming special notice.

1. The questionings of our friends at the North on the propriety of our presence and labors in the South as ministers of the Methodist Episcopal Church. Such questionings are entertained by some of our wise, generous laymen; and their words must not be impatiently contradicted, but should be carefully weighed and frankly answered. My answer to them is this in brief: "You mistake as to the facts. We are not here tearing down nor in any way embarrassing the Church South. Their mem-

bership, as now constituted, stands united. No appeals are made to them to secede. Secession of loyal white men (who would not remain with them whether we were here or not) has ceased. The colored portion they have voluntarily dismissed. All offensive allusions on their part to our organizing these into societies are wholly 'by way of argument.' Irritation, where it exists, is not of our provocation; their own 'thorn in the flesh' causes it. That extracted, all inflammation will cease." Such is my reply in brief sentences.

2. The opposition of jealousy and misapprehension at the South is another obstacle. Unwise and irritating measures, in some cases, were at first adopted in the excitement and heat of a slowly subsiding sectional strife. But who shall be the stoner? and who shall be the stoned? Now, however, better counsel, longer experience, and a more thorough consecration on our part has corrected all that. The unpleasant and repulsive attitude of the ministry of both large Methodist bodies is changing slowly but surely. The ice-bound coasts are thawing in spots; exceptional facts are slowly becoming a majority. Kindness and confidence will yet be the general rule.

If the souls of our friends can not be removed, and if the opposition of our surroundings can not be subdued, then are our embarrassments overwhelming. The policy of the Church needs to have the united confidence of its friends. That can be secured by giving them the facts known to us and amply adequate; and the opposition around us, already weakening, can be subdued. How to do it: First. Publish the plain facts for the information of friends. Show them how many or few we are, what we have done, what there is to do in this vast undeveloped territory and population. This the printed statistics of our Convention will give. To them I add a glimpse at my own work. In Louisiana there are many entire parishes (counties), where Protestant Churches were never organized, or are not found to-day. Thousands, not Catholic or "colored," are hungry for the Word of God. In one place my own monthly service is the first and only regular supply. For one hundred and fifty years only Roman Catholic Churches have existed. Two Sabbath-schools, a thing hitherto unknown there, now flourish under the lead of a Methodist sister. Young persons of twenty years never saw a Bible until I sent a package. Ignorance of letters, degradation of morals, indifference to change prevail. No improvement was possible but by imported agencies. A want of enterprise is universal. Shall this Dead Sea stillness remain undisturbed? Shall this demand, which has so long been beyond the means of supply in the South, which now increases in an augmented ratio utterly beyond their possibility of future means, be disregarded?

Again, we can remove the obstacles in our way further by showing to those around us a patient continuance in well-doing; by an unselfish devotion to our work—the work of the ministry of Christ—to seek and save the lost. All opposition must fall before this line of battle. God's veracity is the pledge of success, and His omnipotence is the guarantee and measure of an exhaustless store of strength. But we must be "about our Father's business," and not our own selfish ends, nor seeking mere sectarian predominance.

Finally, we must show a readiness to unite with all other Methodists as Christian laborers, and even be willing to unite our larger missionary forces and means (if ever made practicable), to aid in subduing a common foe. This is a sweeping proposition, and will be challenged,

The one million dollars laid out within our limits, through the agency of our benevolent societies, in supporting ministers, building houses, furnishing Sabbath-schools, has not been as water spilt on the ground, nor even as a talent wrapped in a napkin. All that money (with large usury) is above ground in the hope of real estate bought and paid for in the South. But within the limits of the Methodist Church South large and pressing need for missionary aid is felt. Their churches in rural districts are weak and wasting; not from any drafts we have made on their strength, but the inevitable losses incident to the revolution and the reconstruction, and their ability to recuperate is very small and very slowly developing. Another million of dollars, to be within a few years ensuing distributed over the same territory by our Church, may be made far more largely productive if a joint use of effort was possible by the two Churches. Is it utterly impossible?

Let there be an opportunity for joint co-operation of Christian missionary effort, which shall be available to the whole of Methodism in the South, and a new impulse would be given to the benevolence of the Church. But this is impossible, do you say! Why? Are fraternal relations never to be established? If established will not official intercourse between the Churches follow? What, then, would prevent co-operation even to the extent of joint missionary action, and on our part a loan of missionary aid for, say, nine hundred and ninety years, or until the millennium?

Dr. HEMMENWAY and others followed with timely and able speeches.

On motion to adjourn, Dr. COBLEIGH, before putting the question, delivered the following happy

FAREWELL ADDRESS.

BEFORE putting the vote for the final adjournment, allow me again to thank you for the honor of being called by you to preside over this Convention. I would especially thank you for having made the labor of presiding so easy and pleasant. I heartily congratulate you on the success of the Convention—on the numbers of those who come from so great a distance to be here, and on the amount of business which has been transacted. Coming from so wide a field of labor, with a great variety of local interests upon your hearts; trained, as you have been, in such different schools of thought, and educated in so great a variety of surroundings, perfect agreement in opinion was not to be expected. When men of positive ideas and strong convictions discuss questions on which they honestly differ in opinion, there is always more or less of friction. Unguarded language, severe criticism, harsh epithets, are likely to be indulged in, whence unkind feelings and animosities often arise to rankle long afterward in each other's hearts. Far less of this has been witnessed in the Convention than might reasonably have been expected. It is hardly possible for so many to come together, and to discuss so long and so freely on so wide a range of topics, with less friction and less unpleasant eruption, than has characterized the proceedings of this Convention. Surely the Holy Spirit has been with us and made our deliberations a complete success. I congratulate you, therefore, on the general harmony that has prevailed, and on the excellent state of feeling in which we now separate. The essays, covering a very wide and important field of thought, have been unusually interesting, and when published, will be found able and instructive, in several instances quite exhaustive. They will do good. The Report on Statistics, prepared with so much labor and care, will be a source of encouragement and a great power in our cause. On all these results I would heartily congratulate you and the whole Church.

Retiring to your several fields of labor, may the God of all grace go with you, protect you and yours, and defend you! Let us be faithful to the Master, never turning aside or yielding to the temptations which will beset our paths, but toil on unceasingly in the work of the Lord. Trusting in the Lord thus no evil can befall you, nor any plague come nigh your dwellings.

We may never all meet again on earth. We may, however, meet each other often at the Throne of Grace. Be often there; and let us love one another, sympathize with and pray for each other; and after a few more years of toil and trial, conflict and triumph, we will meet each other in the great Convention above, to part again *never*. Till then, dear brethren, farewell!

RESOLUTIONS ADOPTED BY THE CONVENTION.

East Tennessee Wesleyan University.

1. THAT we indorse the essay by Rev. E. Q. FULLER, D. D., on the East Tennessee Wesleyan University.

2. That we approve the administration and rejoice in the success of Dr. COBLEIGH, and the trustees, in putting it on a firm foundation.

3. That we will give our cordial support to the East Tennessee Wesleyan University, and will aid in sending pupils and material, and especially rejoice in the establishment of a Biblical Department, and pledge ourselves to make it a first-class institution to meet a pressing want in the South.

Colored Bishop.

The committee have carefully considered the resolution asking the attention of this Convention to the importance of the election of a Bishop of African descent, and we submit the following:

Resolved, That in the election of bishops careful attention should be given to the interests of the whole work, and we wish it distinctly understood that in meeting the wants of this work we object to the election of no man qualified for the office on account of race or color.

Literary Institutions.

Resolved, That having a high appreciation of the work being done in the cause of Christian education by the Claflin University, at Orangeburg, South Carolina; Central Tennessee College, at Nashville, Tennessee; Thomson University, at Baldwin, Louisiana; Shaw University, at Holly Springs, Mississippi; and Rust University, at Huntsville, Alabama, we hereby tender to their trustees and faculties our hearty indorsement of the work and aims, and will, to the extent of our ability, co-operate with them most heartily in their work.

American Bible Society.

Resolved, That we have great confidence in the utility and impartiality of the American Bible Society, and we recommend to our brethren, when not duly recognized, and their claims fairly treated by the local agents of this society, to organize Conference or District Bible Societies, as auxiliaries to the parent society, and to open correspondence with the society in New York.

Methodist Advocate.

1. *Resolved*. That the Book Agents at Cincinnati be earnestly requested by this Convention to enlarge the *Methodist Advocate*, published at Atlanta, Ga., if they find it practicable to do so.

2. *Resolved*, That if such enlargement be made we pledge ourselves to an earnest effort to double its present subscription list in our respective Conferences.

Episcopal Supervision.

Whereas, within the limits of our Annual Conferences in the Southern States, the entire College of Bishops of the Methodist Episcopal Church South are all resident and actively engaged by personal effort in promoting the interest of that Church among the white people of the South; and, *whereas*, there are also Bishops of three Methodist bodies of the people of African descent, busy at work within the same limits among their own people; and, *whereas*, our own Bishops, because few in number, living at a great distance from us, and seriously overtaxed with labor, are able only to spend a few days annually with us; therefore,

Resolved, That we ask of the ensuing General Conference to consider the propriety of such an increase of the Episcopal Board, and such a distribution of their residences as shall give to our vast territory, and large and rapidly increasing communion, more of the personal presence and valuable influence of our worthy Bishops.

Freedmen's Aid Society.

Whereas, in the providence of God, nearly 5,000,000 of people in the South have been brought within the reach of the evangelizing influence of our Church; and, *whereas*, the Methodist Episcopal Church, in obedience to providential indications, has entered this field in the Agency known as the Freedmen's Aid Society; therefore,

1. *Resolved*, That we rejoice in the action of our Church in thus early entering this field, and so efficiently executing the mission which was the promptings of Christian sentiment.

2. *Resolved*, That the work already accomplished by this society demands our highest commendation, and that we assure the contributors to this society

that their benefactions have been so expended as to greatly aid our work in the South, especially the elevation of the colored people, and prepare them for the duties of citizenship, and of intelligent followers of Jesus.

3. *Resolved*, That we recommend the committee in memorializing the General Conference to set forth the benefits of this work, and the necessity of continuing the work thus begun, either in its present or such form as the wisdom of the General Conference may devise.

Church Extension.

Whereas, the want in the Methodist Episcopal Church in the South for church edifices is a pressing one; and, *whereas*, the Church Extension Society is designed to aid in erecting church edifices; therefore,

1. *Resolved*, That we will cooperate heartily with the Church Extension Society in this work, presenting to our people every-where its claims, and taking up collections for it.

2. *Resolved*, That we are grateful for the timely aid which, in many places, has already been granted, and that we tender our thanks to the Society for the same.

3. *Resolved*, That while such aid has been given, we are convinced that the Society does not fully appreciate the peculiar demands of the Southern field, and that the effort to give aid has not been commensurate with the importance of the field, or the opportunity for the Society to carry out its designs.

4. *Resolved*, That we are convinced that all of the members of the Board of Managers of the Church Extension Society should be men who are in full sympathy with our work in the South, and who are heartily interested for our success.

Sunday-Schools.

1. *Resolved*, That as a help in the systematic study of the Word of God—the divinely appointed agency of our sanctification—the Sunday-school is worthy the attention of all within its reach, adults as well as youth and children.

2. *Resolved*, That the Sunday-school as a department of the Church, demands the personal oversight and most earnest, diligent efforts of the pastor, and of all others in any way responsible for the prosperity of the Church.

3. *Resolved*, That as the object of the Sunday-school is to give instruction in those truths which are to make men wise unto salvation, those charged with the work of teaching should be both sufficiently intelligent to teach, and deeply in earnest to attain the object above named.

4. *Resolved*, That we highly appreciate the visits and labors of Rev. J. S. OSTRANDER among us, and that we bid him a hearty Godspeed.

5. *Resolved*, That, in our judgment, the Sunday-School Union has acted wisely in making liberal provision for the necessities of our Southern work, and that for the same our hearty thanks are hereby tendered.

Thanks.

1. *Resolved*, That the thanks of this Convention are due, and that we hereby tender the same to Rev. N. E. COBLEIGH, D. D., the President of this body, for the affable and efficient manner in which he has presided over and conducted our deliberations.

2. *Resolved*, That we hereby recognize and acknowledge the ability and efficiency of our Secretaries, Revs. T. W. LEWIS, C. POLLY, J. A. RUBLE, and Hon. N. A. PATTERSON, and thank them for their important services.

3. *Resolved*, That in view of the labor and time expended in the publication of the Statistical Report of this Convention, and the perfection of the same, our thanks are especially due to the committee who have had this matter in charge.

4. *Resolved*, That we hereby acknowledge our obligations to the East Tennessee, Virginia and Georgia Railroad, the Western and Atlantic, the Georgia, and the Atlanta and West Point Railroads, for reduction of fare to delegates in attendance upon this Convention.

5. *Resolved*, That this Convention hereby extend their thanks to the citizens of Athens and vicinity for the generous entertainment extended to the delegates during the session.

Bishops Thomson, Kingsley, and Clark.

Whereas, our beloved Church has, within little more than a year, passed through the sorest and most unprecedented bereavements, in the removal by death of three of her general Superintendents, Bishops THOMSON, KINGSLEY, and CLARK, brethren whose labors, counsels, and sympathies we largely shared and highly prized in our delicate, difficult, and important work in the South, and whose anxious efforts and wise judgment did much to insure the extraordinary success unto which we have already attained; therefore,

1. *Resolved*, That we deeply deplore the absence from our Conferences of these devout and gifted Bishops, who guided us in counsel and encouraged our labors through the years of trying toil so recently passed.

2. *Resolved*, That in our profound sorrow we are comforted in the abounding testimony that our severe and grievous loss is the eternal gain of these who were numbered among our chief shepherds.

3. *Resolved*, That we cherish with the strongest affection the memory of our association with them, and their Christian character of the highest type, and that we consider their loss to the Church to be so great as to occasion the deepest anxiety for her vast interests, and for the health of her few remaining bishops.

4. *Resolved*, That the dealings of the Great Head of the Church with us in these oft-repeated and trying calamities call for the profoundest humiliation on the part of the Church, the most earnest, searching, and prayerful inquiry as to the lessons the Master would thus teach us, and the renewed and more entire dedication of all we have and are to the service of our Redeemer.

5. *Resolved*, That with the entire Church we tender to the families of Bishops THOMSON, KINGSLEY, and CLARK the assurance of deepest and most affectionate condolence, and that we will not cease to pray that the everlasting arms may continually sustain them until they join the heads of their several families amidst the redeemed throng on high.

WESLEY PRETTYMAN,
R. D. BLACK,
A. C. M'DONALD.

LIST OF DELEGATES.

HOLSTON CONFERENCE.**Ministers.**

N. E. COBLEIGH, D. D.,
J. H. MANN,
J. J. MANKER, A. B.,
M. M. CALLEN,
J. R. SULTZ,
R. W. PATTY,
W. C. DAILY,
G. A. GOWAN,
J. H. JENNINGS,
C. W. PARKER,
J. R. EADS,
J. T. WOODHEAD,
J. N. M'GRIFF,
M. H. B. BURKET,

J. A. HYDEN,
J. S. MOORE,
S. S. CURRY,
J. S. PETTY,
T. C. CARTER,
J. A. RUBLE,
W. C. GRAVES,
W. R. LONG,
W. H. NICHOLS,
T. W. BROWN,
R. D. BLACK,
J. F. SPENCE,
J. W. RUSSELL.

Laymen.

M. C. E. CALLEN,
G. W. CALLEN,
HON. N. A. PATTERSON,
S. P. ANGEL,
HON. M. S. PHILLIPS,

JAMES PATTERSON,
JAMES M. PATTERSON,
J. T. AMBROSE,
W. E. F. MILBURN,
A. E. ATLEE,

Laymen—continued.

HON. J. W. RAMSEY,
B. G. ATLEE,
C. S. LONG,
A. M. PRESNELL,
S. D. WESTER,
E. A. ATLEE,

C. C. WESTER,
PROF. P. C. WILSON,
PROF. H. PRESNELL,
MAJ. J. H. HORNSBY,
D. A. BOLTON.

GEORGIA CONFERENCE.**Ministers.**

E. Q. FULLER, D. D.,
A. B. SMITH,
J. SPILMAN,
T. H. PHARR,
J. H. KNOWLES, A. M.

J. W. LEE,
DR. W. PRETTYMAN,
D. THURMAN,
B. F. IVES.

TENNESSEE CONFERENCE.**Ministers.**

C. POLLY,
O. O. KNIGHT,
W. B. RIPPETOE,

F. A. MASON,
J. BRADEN, A. M.

Laymen.

HON. WM. BOSSON,

WM. HOUSTON.

SOUTH CAROLINA CONFERENCE.**Ministers.**

A. WEBSTER, D. D.,

T. W. LEWIS.

LOUISIANA CONFERENCE.**Ministers.**

L. C. MATLACK, D. D.,

H. GREEN.

VIRGINIA CONFERENCE.**Ministers.**

WM. MILBURN,
W. F. HEMMENWAY.

S. RICHARDSON,

MISSISSIPPI CONFERENCE.**Ministers.**

A. C. M'DONALD.

TEXAS CONFERENCE.**Ministers.**

B. O. WATROUS.

ALABAMA CONFERENCE.**Ministers.**

O. R. FRANKLIN.

BRETHREN FROM ABROAD.

L. HITCHCOCK, D. D.,
REV. A. EDWARDS, A. M.,

R. S. RUST, D. D.,
REV. J. S. OSTRANDER.

